THE MISSIONARY HERALD

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ENOCH F. BELL, *Editor* *Asst. Editor*, FLORENCE S. FULLER

SCRIPTURE FOR THE TIMES

Why do the nations rage,
And the peoples imagine a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord, and against his anointed.

He that sitteth in the heavens shall laugh.
The Lord shall have them in derision.

The Lord hath said unto me:
Thou art my Son.
This day have I begotten thee.
Ask of me, and I will give thee
The nations for thine inheritance,
And the uttermost parts of the earth
For thy possession.

Be instructed, ye judges of the earth.
Serve the Lord with fear,
And rejoice with trembling.
Kiss the Son, lest he be angry
And ye perish from the way.

Blessed are all they that put their trust in Him.

PSALM 2.

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them: Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them they let them go."

ACTS 4: 18-21.

Turkey's Attitude toward Missions

WE are told that the present Turkish government has the definite purpose of removing all Christian groups from Asia Minor, and of preventing missionary work among Moslems. The nationalists doubtless have their own reasons for a purpose of this sort, and for some of those reasons it is fair to say the Christian nations have been to blame. There is another reason, however, which brings honor rather than dishonor upon the name of the Christian Church:—

We are reminded that a prominent pasha disclosed the working of his mind at the time of the closing of Anatolia College at Marsovan. The Turkish authorities had searched that institution for arms, believing that it was somehow connected with the Pontus Revolutionary headquarters at Samsoun. They had found no weapons, but they had discovered something worse: a report of Presi-

dent White, the most dangerous disclosure of which was the statement of the fact that there was a religious awakening in Asia Minor among the Turks and Kurds, and the beginnings of a movement toward Christianity.

We understand that in addition to the racial and national antipathies that have been developed in the Turk since the days of the Crusades, there is still an intensely fanatical purpose to defend the bulwarks of Islam against the Christian. We judge that the determination to prevent all Christian work among Moslems is but an expression of this renewed religious zeal.

The Church of Christ can well take courage. All who have at heart the opening of the mind of the Turk to the truth of God can renew their faith. Let us read over again the fourth chapter of Acts. It is packed full of inspiration. We note the joy which the Apostles had in the evidence which the action of their officials gave that their testimony was striking home. Feel, too, the confidence of the Apostles in the fact that the leadership of Christ was still greater than that of their earthly rulers. They knew that nothing could resist love.

We have many reasons for an optimism born of faith in the presence of a powerful, loving God; of a Heavenly Father who loves the Turk as he loves every other human being, and who longs for and intends to bring about the salvation of the Turkish race. Under the leadership of his Son, the Gospel has made important gains even among nominal Mohammedans. The missionary cause is a powerful opponent to all forms of superstition, ignorance, and religious bigotry. It is absolutely necessary for the welfare of the Turkish people, and God will bring it about that somehow the Ottomans themselves come to know him as other peoples know him, and develop as he would have his people develop everywhere.

But to get back to the present situation and the reported purpose of the Turkish government to keep the Board out of Turkey. We cannot believe that Mustapha Kemal will persist in a policy that will undoubtedly tend to separate Turkey more and more from the progressive nations of the earth. Until Turkey has proven to the world that she can govern wisely and well peoples of other faith and blood, she can never be satisfied with her attainment as a government; nor will she receive the recognition that she believes is her due. When it comes also to the matter of eliminating American missionary institutions: so long as Turkey desires a friendly treaty with America she can hardly persist in her purpose to keep out the American missionary; nor do we believe that our own American government will yield in a matter of this nature. Our State Department will uphold the American Board in its religious and educational work. It will expect the same religious freedom in Turkey that it grants in America to Ottomans.

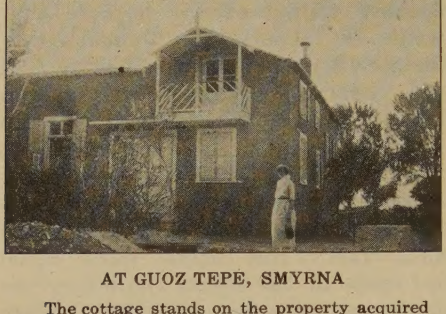
We cannot help noticing a very deep interest in the question. We can feel a growing intensity of purpose on the part of the churches in America to support our government in a righteous policy, with reference to the settlement of affairs in the Near East. We understand that letters are flooding in upon senators and congressmen, as well as upon the President and the Secretary of State. There will be no misunderstanding as to the position of the Christian people of our land. Many, too, are pressing hard for America's entrance into the coming conference with Turkey. The whole matter is far above the plane of partisan politics. It is a question involving not only the approved standards of civilization and the de-

sired evolution of a Turkey that can stand unashamed before the world, but also the moral stamina and life of our own beloved America. Unless we coöperate wherever we are needed in the world for the physical and social betterment of humanity, we shall deteriorate into a selfish, despised, and even hated nation. Our very existence as a leader in all uplifting enterprises depends upon our assisting the nations of the world, including Turkey, wherever and whenever possible. In our effort to sidestep "alliances," let us not get entangled in the meshes of Death. The soul of America is at stake.

Indirect News from Smyrna

THE October issue of the *Missionary Herald* contained the opening chapters of the story of the destruction of Smyrna. The statement was based chiefly on cablegrams received at the Board rooms, or by close relatives of the American workers in the city. Later there came indirect news, facts gleaned by our people in Constantinople, from refugees who had managed to reach the city—among these a letter which described the robbing, beating, and narrow escape from death of Dr. MacLachlan, President of the International College; and another telling of the horrors that went on about the Woman's Collegiate Institute until it took fire, and the American Marines who had so bravely protected it declared that the American women there *must* leave it for the American ships in the harbor. Miss Mills vowed she would not leave her girls whom she had protected thus far. But there were 1,200 refugees in the school buildings, the buildings were burning, the Turkish mob were killing, robbing, and setting more fires in the streets outside, so the American officer told the American teacher that if she did not go willingly, she would be carried. She yielded, and the Marines did the best they could to help the students who were Miss Mills's special care to get to the water front. Miss Mills, with her associate, Miss Gordon, and the wives and families of the American professors at the International College, were taken on the first American destroyer to leave Smyrna and landed at Athens, where they with difficulty found quarters for themselves and began at once to hunt places of refuge for their nationals who might come later. Miss Bertha Morley, who was with Miss Mills and

IN THE COURT OF THE A. C. I., SMYRNA
Out to play volley ball. Building now burned



AT GUOZ TEPE, SMYRNA

The cottage stands on the property acquired for the new college for girls. Building was to have begun this month

Miss Gordon when the trouble broke out, took an American flag and went with it and her own faith to an Armenian orphanage in the same district with our school. She couldn't have any American soldier protection, because the orphanage was not American property! But she hung out the American flag and stayed—protecting and cheering and feeding the 250 little orphans whom their official guardians had abandoned. Miss Morley later led the children through the crowds and the flaming streets to the quay, and news came of her arrival with most of the children at the Piræus.

Letters Begin to Come

SEPTEMBER 20. Miss Jeannie Jillson, of Brousa, now in charge of the Bureau of Personal Relations, in Salonica, where she is attempting to reunite separated families and to inform friends of the whereabouts of individuals, sent a "diary letter," covering the week prior to September 20. Brousa had its own days of terror and fighting. Miss Jillson, who had been in Constantinople for a few days' change, secured permission from Admiral Bristol to visit Mudania—port of Brousa—and eventually got to the city itself. She appealed to the Greek and Armenian patriarchs in Constantinople to send ships to Mudania to help their nationals to get away. On September 15, these ships and the French ship *Colibert*, which had also been placed at Miss Jillson's service, helped evacuate 9,000 refugees—7,000 who paid their way, 2,000 who did not pay—none of whom did the Turks, probably, intend should leave.

SEPTEMBER 21. Miss Esther Bridgman, only a week before arrived in Constantinople to teach in Miss Kinney's school, writes: "I am packing one of my bags tonight in case I need to escape in a hurry. The American Consul has just sent to Mr. Ryan, of the Bible House, who with his wife and two children is living on the school grounds, passports for us eight Americans, designating the exact road and landing by which we are to cross from Scutari, in case it shall be necessary to leave. He will insure our safety, but cannot guarantee the safety of our native teachers and girls in the school."

The four in addition to the Ryan family, at Scutari, are Miss Mary E. Kinney, principal of this school; Miss Mary Riggs, Miss Esther Bridgman, and Miss Margaret Hinman, formerly of Marsovan.

Presently, showing well the chaos existing in Smyrna, came a letter signed by two of our missionaries, giving in correct legal form a certificate of the death, caused by shock and heart failure, of Mr. Yeranian, formerly of Afion Kara Hissar. The letter said that in the absence of any officials capable of certifying to Mr. Yeranian's death, they—one having known him for twenty years, the other for seven years—had identified and examined his body and assisted at his burial, at sea; and that they were filing three copies of this certificate, with such authorities as they could reach.

Mr. Yeranian will be remembered by many readers of the *Missionary Herald* as the hero of the sketch written by Mr. S. Ralph Harlow, entitled, "In the Shadow of the Rock," which appeared in our pages in 1915, and later was included in Mr. Harlow's book entitled, "Student Witnesses for Christ."

In Athens Refugees Throng the City

A LETTER from Miss Annie Gordon of the Smyrna Girls' Collegiate Institute, after giving details of the terrors and despair in Smyrna, says: "Now there are thousands of people here in Athens, brought in by various nations, and we are trying to organize relief for them. . . . One group for which we feel responsible is a bunch of Armenian orphans, now housed on an old wreck of a boat called the *Acropolis*. Unless help comes for them, it will be a *Necropolis!* Dr. B. H. Hill, of the American School of Archæology in Athens, has been one of the American colony who got to work to help the missionaries from Smyrna, and through his efforts the Queen has furnished a blanket apiece and dishes for food for these orphans. Miss Gordon is on the committee in Athens which corresponds to the "Personal Relations" committee, of which Miss Jillson is head in Salonica. Miss Gordon says, "Tens of thousands of 'Evangeline' cases of separated families have occurred." She also writes: "The American sailors have done splendidly in saving life from fire, foe, and sea. Will the American people do as well in saving from starvation, cold, and disease?"

Miss Olive Greene's story of the arrival of the girl refugees was one of the first to come. Miss Greene was in Athens, on her way back to Smyrna from vacation. She could not get a steamer, she said, as those advertised were commandeered "for the use of the Greek military officials" —that is, for the fleeing soldiers from Turkey. Presently rumors were heard that there was trouble in Smyrna. Then she met Miss Mills and Miss Gordon, on the street, having been landed from the American destroyer which brought them away from Smyrna. We cannot print Miss Greene's graphic story in full, but the American women — the men had stayed in Smyrna—hunted up places to which their special refugees could be taken if they should reach the Piræus. The Greek Protestant Church was one of the places put at their disposal, and there Miss Mills led the remnant of the school girls, children and women who came in on the *Winona* and other boats that day.

"Those girls can't say enough for the *Winona* sailors, and for our Marines who had guarded our school before the fire. These people have almost no bedding, or clothing, either, for that matter. Water is turned on to the city only twice each week, and the church has no cistern or container as the dwelling houses would have; but they are so grateful. They say 'Thank you so much,' and 'We are all right.' They have three meals a day (pretty skimpy ones), and a roof and safety from the Turks. We plan for only a day at a time."

Several of the American missionary wives with families, including Mrs. Birge and Mrs. Lawrence, also Misses Snell and Grohe, with 15 or 16 young women students, have sailed for America. Fourteen men students were absolutely refused passage. Cables come, begging the Board to arrange for the admission to the United States of students and teachers, our immigrant quota being already full. Several colleges and training schools have promised to receive without charge the girl students when and if they get here; and other friends are raising money to outfit the young women for college or school, as they have neither suitable clothes or any personal possessions.

The American Navy

A VIVID letter, in form of a diary, from the wife of one of the Y. M. C. A. men in Smyrna, contains the following statement which is some comfort to Americans who feel that our military forces should have made themselves felt:—

"September 8. Three American destroyers were now in the harbor, as well as boats of other nationalities. American sailors, thoroughly armed, were placed on guard at all American property where requested. We all 'requested.' . . . And I want to say right here that throughout the whole time we have all had reason to be very proud of our sailor boys. For courage, bravery, and unselfish service they cannot be outdone. They have, without exception, proven that in times of crisis our American sailors are *right there.*"

The President's Committee for the Near East Relief Emergency Fund

ACTING as the Executive of our Government, and in response to countless appeals from the people of our nation, President Harding has appointed a committee, of which Mr. Will H. Hays, former Postmaster General, is head, to raise an Emergency Fund, to be administered by the Red Cross and the Near East Relief for the benefit of the hundreds of thousands of starving, homeless, and sick refugees at the head of the Dardanelles. The members of the committee are Secretary James L. Barton, of our own Board, who is chairman of the Near East Relief; Mr. R. J. Cuddahy, of the *Literary Digest;* Mr. John L. Flaherty, head of the Knights of Columbus; Mrs. John W. French, representing the Y. W. C. A.; Herbert Hoover, head of the American Relief Administration; John R. Mott, representing the Y. M. C. A.; Judge John Barton Payne, head of the American Red Cross; Robert E. Speer, of the Federal Council of Churches; and Felix Warburg, of the Jewish Joint Distribution Committee. It is a strong body of workers, representing wealthy and generous benevolent bodies. As Mr. Hays said, in Dr. Barton's office, the day after the committee was appointed:—

"The emergency exists. The American Red Cross and the Near East Relief will meet that emergency. They are the natural agencies and they have assumed the responsibility. The other great organizations will coöperate. The American people will respond. They never have failed to meet any emergency. It is not a question of how much money will be needed or how much money will be raised. It is a question of how many human lives can be saved."

Dr. Barton, with his customary faith and hopefulness, backed by long experience of the power of the American people when they decide to come to the rescue, says:—

"Never has the country been so united in an endeavor to heal the wound created by a great tragedy. These two organizations acting together on the field, backed by the united philanthropic sentiment and generous support of America, should be able to reach the great mass of sufferers before the severity of winter sets in. Already the Near East Relief has one cargo of food supplies discharged and others on the sea. Immediate and liberal response from the public is imperative."

Mr. Archie Roosevelt is Secretary of this committee. Money should be sent to 151 Fifth Avenue, New York, marked "Near East Relief Emergency." A citizens' committee, covering the entire country and consisting of from 100 to 200 members, will coöperate with the organizations represented on the President's Committee.

How the Consolidation of Magazines Is Taking

WE have yet to receive any letter objecting to the merger of the four foreign missionary magazines of the denomination. In fact, letters that have come in, and they have not been few by any means, invariably congratulate the American Board and the Woman's Boards upon the step taken. In many cases those who have been receiving the *Missionary Herald* free, now wish to share in the expense of the new magazine. Here are some samples:—

"It is with real pleasure I enclose my check for $1 for the new *Missionary Herald* for 1923. The merge of the three magazines in one is a fine arrangement, and will simplify much soliciting from individuals and churches, to say nothing of magazine space in homes."

"I am very glad to send $1 for subscription for the *Missionary Herald* for 1923, and highly approve of the change."

"I think I ought to send, and gladly too, a dollar to start the new foreign missionary magazine. God speed the venture."

"I feel that I have a subscriber's share in the expense of the new magazine, even though, as an honorary member of the Board, I am entitled to a free copy."

"I wish the *Missionary Herald* for the year 1923. I have received it free for years. Let me pay for it this time. $1 is enclosed."

"For a number of years I have received the *Missionary Herald* free, and I thank you for the favor. I am glad now to subscribe for the magazine. It is but little more than the price of *Life and Light*, and I like the idea of having it all in one cover."

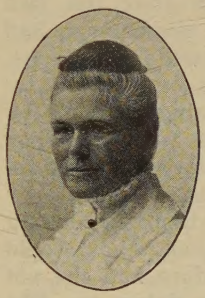
"Of course I want the *Herald*, the best missionary magazine published."

"I think your plan of a merger of the three publications is an excellent one, and I enclose herewith a check for one dollar as the subscription price for 1923. I felt that the Board was very generous indeed in sending it to those who contributed a sum no greater than ten dollars."

"I always enjoy getting these subscriptions (for the *Herald*). They bring a keen delight. Our giving increases, though we are now on the single budget plan. I worked hard to get these (subscriptions) for I want the older people and their children to get the *Herald* habit, for they may never get over it. Even if they don't read it much the first year, the second year they may sit up and take notice. We aim to have 130 magazines in a parish of 325 members, and thus educate our people as to what we are doing with our gifts."

Missionary Beginnings

SEVERAL years ago, at an annual meeting of the Japan Mission of the American Board, the Secretary took advantage of a lull in business to read a letter he had received from a little girl in Maine. While those that heard it laughed heartily over some of its expressions, they were deeply touched by its earnest spirit. The present reporter does not know whether or not the letter has been preserved, and unfortunately he cannot reproduce its quaint, childish diction, but its substance was somewhat as follows:—



DR. CUSHMAN

"Sister and I wanted to send some money to the missionaries, so we got some eggs that the old hen hatched out and we had a nice brood of chickens. We named them after missionaries in Japan. They have now grown up. Dr. Davis and Miss Talcott used to fight awfully over the worms we found for them, and they pecked each other, so we had to keep them in separate pens. Dr. Learned was so nice and fat that we sold him last week for fifty cents. Dr. Berry doesn't lay any eggs, so we are going to sell him, too. The others are laying so well that in a little while we shall have a lot of money for missions."

It was some years later that Dr. J. C. Berry, who was then in Maine, was called in consultation with a lady physician. On the way to the patient's house she said:

"I wonder if you can be related to a Dr. Berry in Japan."

"Why do you ask?"

"When I was a little girl my sister and I named our chickens after missionaries, and one of them was Dr. Berry."

The doctor acknowledged that, though he was not that chicken, he was the one for whom it had been named. He learned that the two girls, now grown to womanhood, had kept up their interest in missions, and had found ways much more remunerative than raising chickens by which, as the years went on, they had been able to make constantly increasing contributions.

This year one of them is making the contribution that she would gladly have made before had she not been prevented from doing so. She has given herself as a self-supporting missionary to the service of the Board. When you read of Dr. Cushman, who is now joining the West Africa Mission, it may deepen your interest in her to know that she was the writer of the letter that so charmed the members of the Japan Mission.

Missionary Sailings

THE missionaries who sailed in September were not mentioned in the October *Missionary Herald*, owing to press of other material, and we are not now able to give the space we would wish to this interesting form of news. Among those who sailed early in September were Dr. Wilson F. Dodd, son of Dr. Dodd of Konia, with his wife, for Turkey; and Mr. Donald Tewksbury, son of a former missionary, with Mrs. Tewksbury, already on their North China field. Rev. and Mrs. Theodore T. Holway, formerly of Sofia, sailed for the Balkans on September 1st. Miss Esther Nelson, of Melrose, Mass., has an A.B. and an A.M. from Radcliffe; she goes under the W. B. M. I. to Japan. Miss Esther F. Moody, daughter of Mr. and Mrs. Ambert G. Moody, of East Northfield, goes to North China, under the W. B. M. She is a graduate of Wellesley, and has had a short experience in teaching. Dr. Fred Stokey is rejoining the West Africa Mission after some years' absence in America; while two other physicians, Drs. Rose Bower and Mary F. Cushman, have also sailed for the West Africa Mission. Several experienced missionaries returned in September to their stations, after furlough at home—among them Mrs. Agnes D. Gordon, of Kyoto, Japan; Miss Emily S. Hartwell, of Foochow, China; Dr. Ruth Parmelee, on the way to Turkey; Rev. and Mrs. Edward S. Cobb, of Japan; and Rev. and Mrs. J. S. Augur, of the Philippines.

MRS. HOLWAY

MR. HOLWAY

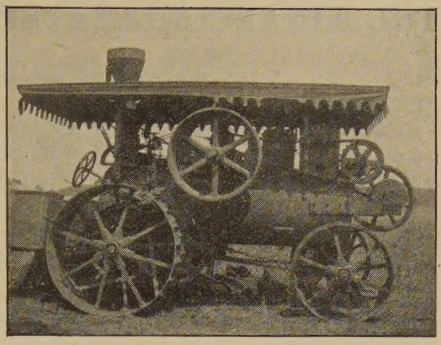
MISS NELSON

MISS MOODY

Wanted: A New Engine

WE must refer again to the old engine that has been on duty at Mt.

Silinda, Rhodesia, since 1902. The old war horse has seen its best days. Its stomach has given out; its heart also. No longer can it drive the sawmill by the big forest; no longer can it run the wheels for the industries in that busy center. What a wonderful story it could relate if it could talk! Never has it forgotten that strenuous trip from Beira up through Portuguese East Africa to the heights of Mt. Silinda. It has had nervous prostration more than once, and has been patched up many times. It has literally worked itself out in the service of man, and now it goes the way of all mortals.



THE OLD TRACTION ENGINE, WHEN SHE WAS NEW

The Prudential Committee has authorized, therefore, an appeal for special funds for a new engine and boiler. The amount named is $4,000, this including cost of transportation. An engine is absolutely necessary for the success of the industries at Mt. Silinda. There is little or no water power that can be used. An engine must be installed at the earliest date possible. Is there not some one who would like to supply the money required for the purpose? If not one person, then several. This appeal is made on the understanding that what is given will be over and above the gifts sent in to the treasury of the Board for the regular work of the Rhodesia Mission. Yet we would emphasize the fact that only through meeting this special need can the regular work of the Board in Rhodesia be properly sustained.

LAST SUMMER IN CONSTANTINOPLE AT THE ANNUAL MEETING OF THE WESTERN TURKEY MISSION

THE FINANCIAL STATEMENT FOR SEPTEMBER, 1922

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1921	$15,598.30	$5,491.08	$298.00	$132,031.64	$2,000.00	$3,203.83	$158,622.85
1922	10,684.85	4,093.24	377.61	127,839.36	1,200.00	3,051.00	147,246.06
Gain			$79.61				
Loss	**$4,913.45**	**$1,397.84**		$4,192.28	$800.00	$152.83	**$11,376.79**

"WHAT IS WRONG WITH THIS?"

One of the diversions of modern newspaperdom is to present a certain picture and under it put this question, *What is wrong with this?*

Now here is this financial statement. "Despair," it might be labeled. Scrutinize it most carefully. *What is wrong with it?* That first column with a loss of $4,913.45! The second with $1,397.84! That last with $11,376.79!

In their gifts during September the churches have fallen back to the scale of 1918. This is equally true of the gifts from individuals. And then that column of totals! We have to go back three years to find so large a loss in the first month of the new fiscal year.

It does not seem possible that all the splendid momentum is lost and we have thrown the gears into reverse. This certainly is not true as regards the young people. The palm goes to them. Theirs is the best total for any September since 1917.

Some mathematical souls may proceed to multiply that total loss by twelve to discover the probable result of the year. *We do not and will not,* and for these reasons.

The churches are facing their Every Member Canvass for the new year with a fresh determination which means business.

The Commission on Missions, through its central and district offices and varied activities, is putting a deal of power behind the appeals.

State offices and local Association Committees are gearing in their whole-hearted coöperation.

Never were there so many agencies being brought to bear on the problem.

With these is the renewed challenge which the Smyrna tragedy has thrust into the foreground of our missionary activity. And with this, the overwhelming successes in the majority of our fields.

For these, and many other reasons, we will not believe that these September losses are anything more than a bad beginning for the year.

We have faith to believe that *what is wrong with that statement* will be righted as the reports of the months roll in.

THE MISSIONS IN THE YEAR 1921-1922

BY THE FOREIGN SECRETARIES

AFRICA

THE struggle in South Africa between the mine owners and the mine workers reached its climax in early March when open fighting commenced. The white mine workers were in revolt against the government which was supporting the mine owners. The details of the struggle may be omitted from the narrative, but one outstanding fact involving the service of our missionaries in Johannesburg is of the greatest significance. Though the whites involved were numbered by the tens of thousands, hundreds of thousands of blacks were in the area of revolution. Naturally these blacks were among the workers and eagerly did the revolutionists seek to win their support. The mine owners however had more clearly the rights of the black man at heart than the leaders of the revolution. The balance of allegiance could only be maintained by a continued appeal to patience and reason on the part of the black men who were suffering in idleness and well-nigh imprisonment in the "locations" where they were confined.

The part which Mr. Phillips and Dr. Bridgman played in maintaining quiet and happiness in this vast group of ignorant natives is a romantic chapter in the history of this revolt. Going rapidly from one cantonment to another, our workers kept the natives entertained with moving pictures, having as many as 330 exhibitions in a single month. At the same time the Christian leaders among the natives were kept clearly informed of the situation and eagerly coöperated to maintain peace.

The social service rendered at this time by Mr. Phillips was not an emergency growth of a few days; it was part of a great system of social approach to the African which is being worked out in the Zulu Branch of the South Africa Mission. Centers are being operated in Johannesburg and Durban as well as along the Rand, and from these centers the influence of the missionary radiates throughout the mining region.

The business of the missionaries in South Africa is to build up an educated, self-dependent, and self-supporting native church. The aim of many of the commercial interests in South Africa is to maintain the native in ignorance and dependence. Despite this opposition of purpose, cordial relations with industrial and business leaders have been maintained by the discretion of our South Africa workers. The eagerness with which the native church has propagated itself among the Zulus is remarkable. New churches have been formed in distant sections by the meeting together of converts with their heathen neighbors. This natural propagation of the Gospel has introduced certain difficulties due to the danger of unwise action on the part of the native communities when they are left to themselves in opposition to the oppressive measures of the hostile white groups. There is also the danger of coming into difficult relations with other missionary bodies into whose natural sphere of influence the converts from our Natal centers have returned. At Bushbuck Ridge and at Inhambane we have large groups of earnest adherents, and in both of these places much careful negotiation has been found necessary to maintain interdenominational comity in missionary work. So widely scattered

are the centers of activity in Natal and so important is constant supervision that the motorcycle and automobile are necessarily a part of the equipment of the missionary.

Industrial work has had a prominent place in the Rhodesia Branch of the South Africa Mission ever since Cecil Rhodes secured to the Board the large and valuable forest tract at Mt. Silinda. For twenty years a boiler and engine, brought up from the coast through the jungle with prayers and heavy hauling, has done faithful service in providing power for this industrial plant. Like the "One Hoss Shay," this source of power has completely given out this year and a radical curtailment of the work is the result. So serious is this condition that the Prudential Committee has authorized a special appeal for funds with which to purchase a new power plant in order to insure progress in the Central Station of our Rhodesia Branch.

Owing to the failure of the rains, a serious famine menaces the people. Vivid appeals by letter and cable state that many are dying of starvation, especially in the Portuguese section, where the government has made no provision to meet the abnormal conditions.

In our West Africa field the adjustment of missionary work to the government requirements has been difficult. The Portuguese authorities have been eager to establish their own language and customs among the people. They have not, however, had schools of their own sufficient to provide the training necessary. Laws have therefore been promulgated by which all schools within their territory should serve in bringing the knowledge of the Portuguese language to the people. These laws framed at a distance and with certain specific institutions in mind were ill adapted to our missionary educational centers. Fortunately, however, the Portuguese High Commissioner in Angola is a man of broad-minded friendliness. Careful observance of the spirit of the laws has paved the way for a modification of its details. Explanation of our peculiar needs and aspirations has secured an unexpected measure of liberty for our missionary work in this field. While a year ago our prospects were dark in the extreme, now our representatives look forward with eagerness to the new opportunities which are pressing upon them. While the teaching of Portuguese is an absolute requirement, and while no provision is made for the development of the native language, still the use of the Umbundu in reaching the hearts of the people is not altogether forbidden as it was at first, and the literature prepared for them may still be used until such time as the Portuguese language becomes a more common medium of communication.

A great new field has been opened in West Africa. A large section uncultivated before has now been entered by pioneers representing the colored churches of the Southern States. These churches are profoundly interested in the opening of a new station in the Galangue country where ground has already been broken and funds have been sent out for the starting of a new work. The new field and the new work have new support, and new missionaries with new enthusiasm have been appointed and are on the way. A great people untouched by any other society, unreached by other civilizing agencies, is eager for our help and the doors of opportunity seem wide open.

TURKEY

THE main bulk of our missionary activities in Turkey for the past century has been among the Armenian and Greek people. These have now been eliminated from Asia Minor, or

are in process of elimination. Our work is continuing among the exiles in the Caucasus and in Syria. In the Caucasus, although the government is controlled very largely from Moscow, and although its influence is entirely against the progress of religion, our missionaries have been able to establish and maintain both churches and schools among the Armenians. One Protestant preacher, formerly a Gregorian priest and still wearing his distinctive clerical garb, is able to work effectively in heartening and uplifting his people from the pulpits of the Gregorian churches. Schools are crowded, though tuition fees are few in this poverty-stricken region. In Syria by a comity agreement with the Presbyterian Board, Dr. Chambers and Miss Webb are supervising the religious work among the thousands of refugees scattered from Aleppo to Sidon and Damascus. It is remarkable how quickly these exiles who have lost their all in repeated deportations have been able to get a new start and to join in organizing church services and schools among their own people.

For the most part our missionaries in the interior of Turkey during this past year have been prevented from conducting their primary activities and have been forced to occupy themselves with relief work. The attitude of the present Turkish government has been declared more and more openly to be hostile to missionary work. This is based on the fundamental feeling on the part of the leading Turks that the Christians in their country have been responsible for the interest that foreign nations have taken in the internal affairs of Turkey, and also responsible for the opposition of the Christian powers to the expansion of the Turkish government. Consequently they have determined definitely to oppose any efforts to spread Christianity or to better the condition of the Christians. Moreover, they have adopted as a part of the Nationalist program the complete elimination of the Christian minorities by absorption, massacre, or deportation. From early 1915 until today this unending procession of starved and naked Christians has been crawling slowly over the rough roads of Asia Minor to the sure haven of death. Ministering to their needs along the way, our missionaries can only temporarily alleviate their sufferings, never save them from their doom. The whole American people has been roused to pour its stream of benevolence into the Near East, but always for temporary comfort, never for permanent cure. One of our veteran missionaries, for forty years in Turkey, expresses the feeling of many when, after visiting the camps of a small remnant which had escaped to Syria, he says:—

"We visited the Greek church where a lot of refugees are camping—or rather existing, bits of rags to keep the sun off. We also visited a number of ruined buildings where a lot of refugees try to find shelter. We did all we could to hearten and encourage. It is most interesting to note how hard they try to keep neat and clean in these 'caves and holes in the earth.' In making these visits and seeing these people without a country, without homes, in a strange land and to a degree amongst an unsympathetic people without hope for the future, hungry, destitute and helpless, I find it difficult to restrain the wave of fiery indignation that threatens to sweep over my soul. I have felt, and do feel that, because of the atrocities perpetrated by the Turks. But that seems to recede into the background, and now at least fifty per cent of that indignation is aroused by the attitude and action (politically) of the Western world which seems little short of being heartless and criminal. After the

massacres of 1895 and 1909 the sad state of the Armenians seemed to be the acme of misery. But rehabilitation began at once, even the Turks rendering material assistance. Although now free from Turkish massacres the condition of these Armenians is as bad, four years after the war, as I have seen it in forty years, not to say worse. The American government is ready to join in an investigation of the atrocities, but only on condition that no responsibility would attach to that action!"

At first when this horrible news of a whole people condemned to death by torture reached the ears of the civilized world, it was highly resolved by the allies in the great war, supported by America, that the government responsible for such a crime should be removed from the earth. With the close of the war the first discussions about the peace table took this for granted, and an appeal for the maintenance of Ottoman territorial integrity made by representatives of Turkey was met with scorn. In the changed situation today, when the powers are yielding everything in an effort to placate this now mighty Turkish government, the rights of minorities and the interests of missions appear to be swept away together.

Our primary responsibility as an agency for evangelizing the world does not cease with unfavorable conditions. Christ's Kingdom will not come by wars or by peace conferences. It is because our missionary message is fundamental to peace that our missionaries are eagerly preparing themselves to work more intelligently and more devotedly for the Moslems, believing that God will open the way. Our work for the Armenians and Greeks in Turkey has been continued with them in the places of their exile. But we have before us as our main objective in Turkey the stupendous task and the sacred duty of seeking, not the annihilation of the Turks, but the transformation of their character through the Gospel of Love. To the realization of this objective our workers in Constantinople and Smyrna were, until the present frightful tragedy, giving their chief thought and attention and with remarkable success. The missionaries in Adana, Tarsus, and Aintab in a similar way were winning the love and confidence of the Turks while maintaining their church work among the Armenians. These efforts have been so far rewarded as to demonstrate once again that the people—the Turkish people—are open to what we are seeking to give them. When the international conflict has ended in defeat for all contestants, and when the present hostility of the Turkish government to our work has been hushed by an eager and war-weary Turkish people, we must be prepared to demonstrate to the world the efficacy of Christ's Gospel as a regenerating power for even the Turks. We cannot give up our expectation of success in Turkey without giving up our whole missionary ideal. We must, therefore, study our failures, plan and unify our methods, prepare new missionaries, appropriate new funds, and, above all, with fervent confidence and earnest prayer launch into the proposition of giving to the Turks the spirit and message of Christ.

BULGARIA

WHAT was formerly the European Turkey Mission under more recent political changes has become the Balkan Mission. These political changes have progressed until the main part of the Board work in the Balkan Peninsula is carried on within Bulgaria. The Board has been compelled to withdraw from Serbia, of which Monastir was the station, and pass

the work entirely over to the Methodist Board. Owing to inability to reinforce and support the mission as it must be supported, the American Board has also withdrawn from Albania, leaving that wonderfully promising and waiting field with no missionary at the present time. The Albanian Mission could not be re-established and carried on as it should be short of $25,000 a year, and in the financial straits of the last two years the Board has seen no alternative but to close its Albanian work. It is hoped that possibly two or three Mission Boards may combine and start a united work there.

Owing to the political conditions of the country, temporarily Salonica has become affiliated with the Western Turkey Mission, although the whole situation is subject to readjustment when the political conditions clear up.

In Bulgaria the work is unusually encouraging. The churches are in excellent favor with the Government and the work of the churches has the moral backing of the nation. While the school at Samokov had already been recognized by the Government and its diplomas put upon a par with those of the Government schools, the Government has promulgated a new order for the school so that it is quite at liberty to make an entirely independent arrangement of its curriculum, barring the study of the Bulgarian language and history in the native tongue. The American School at Samokov, therefore, is endeavoring to develop a curriculum that will be a model for the national schools, and the Minister of Education is watching the process with keen interest.

Because of the fact that the great mass of the Bulgarian people know how to read in their own language it has made the literary approach of unusual importance. The evangelical paper, the *Zornitsa*, of long standing in Bulgaria, has been supplemented by a new review edited by Mr. Markham, and both of these papers are exerting a wide influence in the Kingdom.

INDIA

INDIA'S unrest continues. A year ago the red-hot spot was on the Malabar coast, through the Moplah uprising. These Moplahs, of Arab origin, are an extreme section of fanatical Mohammedans, and their outbreak had all the fury and the unreason to be expected from such a source. The Hindus were the chief sufferers; the Christian community getting off with comparatively little injury. The hatred engendered between the Moplahs and the Hindus was very bitter. The destruction of life and property wrought desolation over a wide area, until it was finally put down by government forces. The two missionaries of the American Board, Mr. and Mrs. Dickson, who were at the time in charge of the mission work at Calicut, which after the withdrawal of the German missionaries had been taken over by the South India United Church to whose assistance the Dicksons had been loaned, maintained the traditional courage and fidelity of our missionary staff and were able to hold together the Christian community and maintain, so far as possible, the lines of Christian work.

Later, the visit of the Prince of Wales to India occasioned demonstrations in several centers visited by him, among others in Bombay, where our missionaries were startled by unfamiliar scenes of rioting. The peak of excitement was reached with the arrest and trial of Gandhi, the idolized leader of the Nationalistic movement. That his imprisonment was attended by no outbreak and was even followed by a decline of agitation reinforced the feeling that it was a salutary move, and increased the hope that

government reform might now have a chance to be worked out satisfactorily. Unhappily, the dramatic success of Turkey's campaign against the Greeks and the bold front which she presented to the Allies so impressed the Moslem people of India that they have become more assertive and arrogant. It is still a time of concern for India and of increased difficulty for missionary work there.

Under the spur of the times, the efforts toward mission devolution, which have long been developing, have been pushed forward and substantial gains in this direction made. More and more responsibility has been put on Indian leaders. In the Marathi Mission this advance has gone to the length of intrusting to the General Council, in which our Indian Christian leaders share, the determination as to the location, furlough, and return from furlough of missionaries and requests for reinforcements. Equal voice and vote are accorded the Indian and the foreign members.

The leadership of Indian Christians has become markedly more evident. Rev. R. S. Modak, of honored name and family in the Marathi field, has this year been acting as secretary and treasurer of an organization known as the Western Ecclesiastical Union, which, entirely under Indian leadership, has been given responsibility for the church and mission work in two or three large districts of the mission. This is a move of very great significance in mission policy.

Another Indian leader, the Rev. A. S. Hiwale, known to many of the Board's constituency in this country through his period of study and preparation here, at the time of his sudden and lamented death in 1921 was rendering distinguished service in another district. Upon his initiative and through his effort an Institute for Destitute Children had been established, in charge of himself and wife, the support being provided entirely from Indian sources, which Mr. Hiwale was able to tap. In one village in that same district, a new church was built through Mr. Hiwale's efforts, also without a cent of foreign money—windows, doors, lime, bricks, etc., being furnished by one and another person to whom effective appeal was made to share in the task.

In the Madura Mission also an able and experienced pastor, Rev. V. Santiago, has been in charge of the large West Local Council, one of the five main divisions of the mission territory. Reports of the work in that district are most impressive as indicating the ability, capacity, and devotion of leadership that were there manifested. A recent letter from Mr. Santiago relates facts concerning four different villages in which notable response is being secured.

The work among the Robber Caste people has been one of the features of the year in both our India missions. In what is called the Kallar Nad, in the Madura field, the gathering of the children into schools is proceeding with marvelous rapidity. Already 3,500 pupils are studying in these village schools, the buildings constructed in every case by the people themselves, and the village and the government sharing in the salary of the teacher. It has fallen to our mission to provide the teachers for these schools. In addition, 150 of these Kallar youth are being trained to become teachers to their own caste people. Similar effective work is being done at Sholapur, in the Marathi field, among the 3,000 or more Robber Caste people gathered into the settlement there.

The work of education, as it touches the village schools, was interrupted in many villages in the Marathi country owing to the famine that pressed the land last year. It was impossible to

get the children into the schools or to hold them there in the face of the stern necessity of struggling against starvation. The higher schools were less broken in upon, and in both the missions notable gains were made in high schools, boarding schools, and more advanced institutions.

An event of the year in the Madura Mission was a visit from the Minister of Education for the Madras Presidency, the Hon. Rao Bahadur A. P. Patro. His presence, both at the institutions at Pasumalai and at the American College in Madura, made a red-letter day in the progress of these higher educational institutions, and his words of appreciation and approval were significant of the hold that the educational arm of our missionary work has secured in that territory. Such recognition was wonderfully reinforced by the action of the Madras Presidency Legislative Council in 1921, when it overwhelmingly defeated, by a vote of 64 to 13, the proposal to adopt a conscience clause which would have compelled all educational institutions receiving government grants to make optional attendance of the students on religious exercises or in classes where religious instruction is given.

This action was the more significant and impressive, coming as it did when the Gandhi anti-foreign movement was at its height and the people of India were being called upon to cut themselves loose from all foreign educational institutions, even without regard to their religious associations. The impressive fact is that notwithstanding all this anti-foreign agitation, the number of students has been steadily increasing in the higher educational institutions such as are represented at Madura and Pasumalai, at Bombay and Ahmednagar.

The movement toward church union in India is steadily growing in urgency. The Christians of the land are eager for it, and the missions are loyally seeking to find the path thereto. Attention the past year has been particularly fixed upon the proposal for union between the Anglican Church and the South India United Church, the latter a union of large nonconformist churches in the area where is our Madura Mission. There appears to be no general objection to the bishops or to a more centrally organized and authoritative church government; but as discussion has developed, the question as to requirement of reordination of those upon whom the historic episcopate has not laid its hands has caused some hesitation on both sides.

Another proposal for church union is that all the Presbyterian and Congregational churches should join to form a United Church in India, without any denominational or Western designation. It is hoped that if this can be brought about it may form the basis for drawing in other churches later on, to constitute a real United Church in India.

In the midst of these and other encouragements and incentives, our two India missions have wrought for another year. Losses from the missionary staff have been heavy; the holding down of grants for work in the face of rising costs that confront every school and church, every teacher and pastor, make the task even harder. The fields call importunately for new laborers and for larger resources.

CEYLON

THE conspicuous aspect of missionary work in Ceylon today is the increasing transfer of responsibility to the Tamil people. The depletion of the staff of foreign workers has added the weight of necessity to the pressure in this direction. Inasmuch as there are now but three men in the membership of the mission, besides

those who are on the staff of Jaffna College, and two of these three are now on furlough in this country, it was inevitable that the Tamil brethren should be put into positions of leadership. So it has come to pass that the care of all the vernacular schools connected with the mission is now completely transferred to the Jaffna Council of the Churches, and Tamil men are managers of the two divisions of these schools. One of these men, Rev. J. K. Sinnatamby, is also the efficient pastor of one of the leading churches of the mission, and carries the supervision of its district; all of which indicates an exceedingly large measure of responsibility and leadership.

The lay membership of the churches also is volunteering for Christian work. The Island fields, just off the coast, have been visited two or three times a year by bands of Christian workers who spend a few days in conducting meetings, visiting Hindu homes, and encouraging the resident teachers and catechists. During the week of special evangelism, which is one of the features of the year, regularly held during the moonlight season of July, bands of Christian men with their pastors and Christian women, with their Bible-women and pastors' wives as leaders, were busy in effective house-to-house visitation and all kinds of gospel meetings. Some of the leading and well-to-do business men, members of one of the strong churches, are named as active in work as well as generous in giving, one of these men being prominent as a leader of evangelistic bands and himself an effective preacher.

While these signs of increasing life and leadership among the Tamil churches are noted, it is at the same time deplored that others of the churches—notably some of the smaller ones—are showing little growth; in some cases seem to have little more than a name to live. The loss in foreign leadership, notably the lamented death in 1920 of Rev. Giles G. Brown, who had set himself to a systematic campaign of quiet evangelism through the towns and villages, is registered in this decline of spiritual vitality in some of the churches. Moreover, there is now a decided revival of Hinduism throughout Jaffna. While some of the leaders seem sincerely desirous of helping their countrymen and believe that this may best be done by giving to the rising generation the best elements of their ancient faith, among the lesser lights there is open and sometimes bitter hostility to Christianity, especially toward missionaries. An increasing keenness of the Hindus to get hold of the vernacular schools has resulted in some of the mission schools being put out of commission, all of the children being compelled to attend the newly-opened Hindu schools in the vicinity. In the field of these village schools, as well as in some of the churches, this adverse action is showing its effect.

In the schools of higher grade, however, the situation is most encouraging. Jaffna College, which is in December to celebrate the fiftieth year of its organization, is in most flourishing condition. Its student body has increased from 300 in 1918 to 450 in 1922. Two new members of its staff have come from America during the year; with the two who were there before and the Tamil teachers, it is now well furnished for its important work. Visitors to the college find hearty coöperation existing between teachers and students. A dozen of the boys united with the church during the year; religious interest is gaining and becoming more effective in the life and work of the school. The policy of affiliating the English schools of the mission stations with the college is now completely in oper-

ation, eight such schools, with an enrollment of approximately 1,200 and a teaching force of about 70, being now under its wing. The overseeing of these schools, situated from three to eighteen miles from the college, makes no inconsiderable burden upon the college staff, but the work is recognized as being well worth while, these allied schools becoming valuable feeders of the college and of the community life.

The notable group of girls' schools at Uduvil, comprising the vernacular boarding school, the training school and practice school, and the English school, constitute another great center of light and influence for the Jaffna Peninsula. Here too the ideals are high, the spirit hearty, and the results encouraging.

Among the forces in this compact mission field the influence of the McLeod Hospital for women at Inuvil must not be overlooked. When it is noted that there were 15,000 dispensary patients during 1921, and 2,700 hospital in-patients, with 722 maternity cases, a hint is given as to the scope of this work and the reach of its influence over a wide area and in a multitude of homes.

CHINA

WAR in China does less damage than flood, famine, or plague; so that this last year, notwithstanding the civil war, was less burdensome, from the standpoint of missionary work, than years just preceding. Of American Board fields, the Provinces of Chihli and Kwantung have been more directly involved in the war. While there was comparatively little loss of life, and a small amount of destruction of property, there was much terror and upsetting of the ordinary ways of life. Happily, the war is ended, and with victory for the side which is most propitious for China's future.

It is too early to say just what the outcome of the conflict will be. It cannot be expected that everything desirable was attained. The military governors have not yet resigned their offices or demobilized their armies; the central government has not secured authoritative control of all sections of the country; yet it seems certain that a step forward has been made on the long road which must be traveled before China can hope to be a secure, well-ordered, and harmonious republic. From the viewpoint of the Christian movement in China it is cause for rejoicing that General Wu won and that General Cheng was overthrown. While General Wu is not an outspoken Christian, he is yet friendly to the Christian movement in China, and his right-hand general, Feng, is the famous Christian general of China. With Parliament reassembled and with earnest effort being made to bring North and South together for the support of Constitutional Government, there is fair prospect of China's escape from the dismemberment that her civil war threatened.

An outstanding event of the year was the World's Christian Student Federation, which held its eleventh convention in Peking in April, and was attended by nearly 800 delegates from 34 different nations. Both as a spectacle and as a force this gathering was of great value to China, the effort of the anti-Christian student movement which preceded it, through its extreme statements and its manifestly inspired attack, serving, by contrast, to reveal the power of this gathering of students from all quarters of the globe whose minds and hearts were bent on the evangelization of the world.

The National Christian Conference held the following month in Shanghai

was of even greater significance in China's Christian history. For the first time came together representatives of practically all the forces working for Christianity in China, and particularly Chinese delegates from all branches of the Christian Church in China. Chinese were conspicuously leaders in this conference, and, to the surprise and delight of the missionaries, exhibited a wisdom, devotion, and good will that constrained the assembly. It was no light task to carry through this conference; to bring together representatives of 130 different denominational agencies at work in China; to cause conservative and modernist to feel real fellowship in the deliberations of the time; to lead the different types of churchmanship and organization to join in devising a simple and workable plan for a united Christian body. To two Congregational Chinese, our own Prof. T. T. Lew, of Peking University, and Dr. Chang, of the London Missionary Society, is to a large degree due the successful outcome of the conference and the adoption of an irenic but substantial basis for the National Christian Council, which now becomes the organization through which it is hoped the Christian forces of China will move forward together.

The spirit of union is very strong in China today. Following the great conference, a meeting was held at Shanghai of Congregational and Presbyterian groups, looking to the forming of a union between these bodies. The Chinese representatives indicated their feeling by insisting that the name should be "The Church of Christ in China" and by drawing back from the granting of so much authority as was proposed for the respective bodies of "presbytery," "synod," and "assembly." They put themselves on record as ready to enter the union only upon the basis of allowing each individual church and member, responsibility, freedom, and the right of private judgment. The tendency is clearly in the direction of forming such a union; if the steps forward may be taken a little more slowly and cautiously than was at first thought, they are sure to come, and with general assent.

The word from China is still of wonderful evangelistic opportunity. All fields are open, and there is everywhere a welcome, an earnest hearing, and a good response. A missionary in the Shaowu field, touring in the southern part of it, reported recently finding market towns with several hundreds of families as yet untaught, who eagerly called for teachers that they might learn the Christian way and come into the Christian fold. The good will of the governors of the provinces of Shansi and Shensi makes yet more challenging the opportunities in those great fields. It is a time for swift and strong advance to seize what is offered and to establish Christianity in those interior districts. As in India so in China, the year has seen fresh advance in the matter of leadership of Christians of the land and the giving over of responsibility and authority to the church of the land. The mission organizations have been so revised that now Chinese hold equal place and vote upon all matters of policy and procedure with their missionaries. The move toward self-support in the churches is strong. While higher salaries obtainable in government and commercial service inevitably allure many of the students from Christian work, yet the spirit of sacrifice and of devotion is increasing. A growing need is for funds that may assist such Chinese in training for pastoral and evangelistic work. The securing of a native ministry of all grades is the pressing duty of the time.

Mention has to be made of difficulties that have arisen at Canton,

through disagreement as to policy and mission direction among members of the Board's staff there. This situation has resulted in the resignation of two of the missionaries and leads to the closing down of the organization of the South China Mission and a readjustment of plans, so that henceforth the work of the American Board in that district will be carried on through the union enterprises and organizations that are there. The work that has been begun will be maintained. This situation, in itself deplored, may give chance for an experiment in coöperative missionary work in a region where, without the organization of a mission, the Board may contribute to the support of the Christian movement both by maintaining men and furnishing funds, both to be under the direction of the union bodies.

In the field of education, the event of the year was the visit of the China Educational Commission, of which Prof. Ernest D. Burton, of Chicago, was the chairman, and among whose sixteen members were Pres. Mary E. Woolley, of Mt. Holyoke College, and Pres. Kenyon L. Butterfield, of the Massachusetts Agricultural College. This distinguished and expert commission made an exceptionally thorough study of present conditions of education in China, of the part which Christian missions have played, and, beyond that, the part they should plan to take in making their contribution to the development of China. The commission's report, a substantial book of 430 pages, is just out, and deserves the reading of every thoughtful student of missionary education, not only in China but in the world.

The situation of the Christian movement in China today is most encouraging, not only because of the openness of the field and the responsiveness of the people, but because of the comprehensive and united way in which the undertaking is being viewed and the conduct of the work is being organized. In no other mission field of the world has there come yet so united, systematic, and comprehensive a survey and plan of operation for the Christian conquest.

JAPAN

ONE of the most significant events of the year in Japan has been the coming together of the American Board Mission and the Kumiai churches, so that the former mission churches are now a part of the national body of the Kumiai churches and all of the evangelistic work in Japan is carried on under a joint committee made up of Japanese and Americans, with the Japanese in the majority. All of the Kumiai churches in Japan make their contributions for the home mission work to the treasury of this committee, and the American Board contribution for evangelistic work in Japan is made to the same treasury, and the funds are used under the direction of the joint committee above referred to. This makes the Kumiai churches of Japan a solid unit in which the missionaries and the Japanese coöperate in all evangelistic operations.

It is also an exceedingly interesting fact that the church in Korea established under the Evangelistic Committee of the national Kumiai body of Japan has this year begun an independent career. Some twenty-five years or more ago the Kumiai churches of Japan began what was to them then a foreign missionary work in Korea. They sent over Japanese missionaries, and the work has gone on during all this period, the Japanese making large annual contributions for the support of the infant Korean church. The church has grown to a membership of over 9,000,

and during 1921 word was sent to Japan that from the beginning of 1922 they were ready to become financially independent of the mother church, and beginning with 1922 they are now going on independently but in warm, sympathetic coöperation.

The Doshisha has become one of the most powerful Christian educational institutions in Japan, if not in any mission field. Dr. Ebina, who has just finished one year of his presidency, has made Christianity an outstanding feature of the institution's influence and power. The number of pupils has reached nearly 3,000. There has been no diminution of the evangelistic spirit and the Christian purpose, while the Government has been increasingly friendly. At the present time the Government recognizes not only the diplomas of the Academic Department, but of the Theological Department. Doshisha is taking on this summer, at the earnest solicitation of the Kumiai National Council, an added theological department, the National Council itself contributing toward the added cost of this special department. This step was taken because of the deeply felt need of more preachers and evangelists in Japan.

The coming of the Emperor Regent into power after his experience in Europe, with all of his liberal tendencies and his sympathy with Christianity, gives reason to believe that there will be in the future the widest religious liberty in Japan and that the Emperor will not hesitate to identify himself personally with his people in a way which no predecessor has ever done. The fact is that the Emperor of Japan is becoming a real personality with a direct personal influence.

It is a significant fact that a document has come to Dr. John C. Berry, a pioneer medical missionary in Japan under the American Board but who is now in this country, congratulating him upon the celebration of his golden wedding. The significant thing about this document is that it is signed by twenty-two men, each one holding an important position in his particular circle in Japan, among them the Minister of the Imperial Household, members of the House of Peers, judges, governors, bankers, leading business men, educators, lawyers, doctors, editors, and writers. The entire document is a notable tribute to the missionary and to the religion that sent him out, and closes with these words:—

"We are exceedingly glad to note today that the seed you sowed in the fields of religion, education, sanitation, etc., are now bearing beautiful fruit throughout the Japanese Empire. To you who were a friend in need, therefore, we take delight in addressing this letter of congratulation on the happy occasion of your golden wedding and in sending you a token of the high esteem in which we shall always hold both you and your good works."

But seven of the twenty-two signers are known as professing Christian men.

MICRONESIA

THE work of the American Board in the mid-Pacific is confined to the Island of Kusaie and the Marshall group, both of which are under the Japanese flag. The relations of the missionaries with the Japanese Government and the Japanese officials have been uniformly pleasant. The Japanese have already become thoroughly convinced that the work of the missionary tends to make better citizens out of the native population. This has been so manifest to the Japanese leaders that during the last three or four years they have asked Dr. Kozaki, pastor of one of the leading Kumiai churches in Tokyo, to accept funds, personal contributions

from Japanese officials, to promote Christianity in the Truk and Caroline Islands groups. These Islands were worked by German missionaries at the outbreak of the war, they having taken over the work from the American Board. Dr. Kozaki has visited the Islands, has placed a considerable number of Japanese evangelistic workers among them. They have erected church buildings and are planning for a Christian boat to ply among the Islands and carry the evangelists about. Dr. Kozaki reports the work to be in an excellent condition. This is a direct demonstration of the Japanese official conception that Christianity is good as a civilizing agency to make a pagan people better citizens of an organized government.

The Misses Baldwin are putting through the press a translation of the Bible in the Kusaien tongue, the work being done by their own pupils on their new school press, which has been furnished them by friends for this special purpose.

MEXICO

THE American Board has not yet been able, because of shortage of money and of men, to take over effectively the territory that came to the Board in the exchange with the Southern Methodists. The exchange of property has been effected and the Methodists have taken up their part of the field which fell to them from us with most commendable vigor. We have not yet been able to meet the needs of the field.

The American Board is building a new house in Mazatlán which will be fever-proof so far as it can be made, and the Woman's Board is building a new school building in Hermosillo. Still the mission is short handed, especially since the withdrawal of Mr. and Mrs. Leavitt O. Wright. The school in Guadalajara has never been so crowded as it is at the present time, with an ever-increasing opportunity to reach the heart of Mexico. The union work carried on largely in Mexico City is a decided success. The theological school under our own missionary, Dr. Howland, is training men for Christian work in the state, but the number under training is far too inadequate to meet the need.

The relations with the Government have been satisfactory. If the people of the United States could realize that the amount of money which has been spent from year to year in guarding the Mexican frontier could be put into Christian education and religious instruction of the Mexican people, we would never need a military guard along the border. The best and most complete protection can be found only in convincing the people of Mexico of the great truths taught by Jesus Christ and by exhibiting to Mexico the benevolent purpose of America.

CZECHOSLOVAKIA

ALTHOUGH our Mission in Czechoslovakia is the smallest of all the missions of the American Board, just now it is facing in some respects one of the largest opportunities, if not responsibilities, of any mission of the Board. The revolution that is taking place in Czechoslovakia since the war, in which there has been a great mass movement from Roman Catholicism out into an atmosphere of open Protestantism against the Church and a separation from Rome, is well known. As one of the results of this movement there is an unprecedented call for copies of the New Testament and for the preaching of the simple Gospel of Christ. Schoolhouses have been used for this purpose, meetings held in the open air and in all kinds of gathering places where the people come eagerly and in great numbers to hear the Gospel preached.

Mr. Porter reports that there is an immense demand for halls in which services can be held regularly. It is impossible to organize a church on the street or in a schoolhouse and have it succeed. It is estimated that an average of $5,000 each will erect a permanent hall for religious purposes, which may develop into a church. In connection with our mission at least twenty of these halls should be erected at once, with every hope and prospect of each one becoming the nucleus of a church.

THE PHILIPPINES

FEW missions of the American Board cover so wide an area as that of the Mission to the Philippines. Its principal work is on the Island of Mindanao, but it has already extended its operations to coöperation with the Presbyterians at Dumaguete, in the Silliman Institute for the training of men for Christian service, and to the Union Theological Seminary in Manila for giving the highest training to Filipino leaders. Unfortunately the two fields of operation on Mindanao are widely separated, as one is on the south at Davao, more directly in contact with the wild tribes, and the other on the northwest at Cagayan, with direct contact with the Visayans, the Moros and wild tribes. Plans are forming for concentrating the work on the main island on the northwest in the interests of economy and greater efficiency. The only question is whether the Davao field can be left under native leadership, or will some other Mission Board assume responsibility for it?

The influence of the mission is extending rapidly, so that the great fundamental demand is for trained native leaders to be used as evangelists in the newer districts, as pastors of the large congregations easily assembled at various points and many of them waiting for a preacher. For that reason emphasis is now being placed upon the training of native leaders, while the medical work is having a strong influence upon the wilder peoples hard to reach and whose confidence it is difficult to win. Various centers of population in the vicinity of Cagayan are already becoming the centers of missionary work.

The American Board constituency must remember that this field is exclusively the field of the American Board, with its large population and especially with its Mohammedan Moros ready to receive Christian instruction. In this field the American Board has a Mohammedan race looking to it and to it alone for Christian training.

THE BRIDGE OVER THE MARITZA RIVER, NEAR ADRIANOPLE

Across the Maritza lies safety, think the thousands of Greeks coming out of Thrace. "Every road leading to the Maritza is jammed with humanity, cattle, and wagons. This whole flood converges upon a single road as it approaches the Karagatch bridge across the Maritza"

THE MEN AND THE MEANS

Report of the Prudential Committee for the Home Department for the Year Ending August 31, 1922

AS the Home Department is charged with the responsibility of providing the men and the means for the proper conduct of the missions, the narration of events herein presented naturally divides itself into a section relating to the reinforcing of the missionary staff and one relating to the gathering of funds, together with the stimulation of interest among the churches and the friends of the Board. To these it is customary to add the presentation of matters of general administrative interest which do not fall within the scope of the other reports. Since an army is no stronger than its base and since this is the side of the Board's work with which the churches are immediately concerned, the point where partnership with the men and women we send to the front finds its most definite manifestation, we trust that what is said here may receive the thoughtful attention of every member of the Corporation. We commend it also to the multitude of friends who, while not in official relation to the administration of the Board, are yet vitally interested in its work and are indeed members of the Board in the larger sense.

I. SECURING THE MEN

From the time of its foundation to today the main work of the American Board has been to send to the mission field apostles of Christian good will who carry their message by word and by life. It is an indication of the importance which we attach to this function of the Board that, even in this year of grave financial anxiety, while practicing every possible economy, we have persisted in our efforts to fill our most urgent needs for recruits. We have felt that the Board would sustain us in the policy of refusing to leave our forces so depleted as to endanger the health or destroy the morale of whole missions.

The number appointed or engaged for service on the mission field during the year was 53. Of these 19 were engaged for a term of years and 34 were appointed for life service. The list includes recruits destined for most of the missions under the Board. The North China Mission, which is the largest mission and has the greatest population, receives the most recruits. Next comes the Japan Mission, whose depleted ranks are now at last fairly well filled. Perhaps the six missionaries who are starting for the West Central Africa Mission will bring as much encouragement as any of the groups. This mission has long been seriously hampered in meeting its unusual opportunities by the inadequacy of its force. It still sorely needs another ordained worker whom we hope to send during the coming year.

No recruits of the year were of more significance than Mr. and Mrs. Samuel B. Coles, who are on their way to West Central Africa. They go as the special representatives of the colored churches of America. These churches have shown great enthusiasm for the opening of their own new station in a needy and promising part of this field. Mr. Coles's wide experience in agriculture, road-making, carpentry, building and other trades gives him a rare equipment for the practical task involved in opening up

a new station, while the true religious spirit which Mrs. Coles and he have shown fit them to coöperate with Rev. and Mrs. McDowell in the Christian work of the new station. We bespeak the especial prayers of all supporters of the Board for these recruits to a new, difficult, and promising field.

The most impressive single reinforcement of our work this year is on the medical side. No fewer than seven nurses from our strongest training schools were appointed to as many needy hospitals. Five new doctors, three men and two women, were also added to the force. One of them, Dr. William J. Jameson, goes to our needy and promising hospital and general medical work in Ceylon which have for years been without a physician. Another, Dr. Mary F. Cushman, after many years of remarkable devotion to foreign missions, finds herself free to fulfill her life ambition and is starting for a term of service in West Africa. The Board still has urgent need of more medical workers for China and for other fields.

Among the workers chosen this year are a business man, a business woman, an agriculturist, twenty trained educators, two men and eighteen women.

The list of those engaged for a term of years includes some who plan to make mission work their life career. It also includes a number of young men and women recently out of college who are going to our educational institutions in the Orient for a three-year term with a view to returning to America at the end of this term for the completion of their education. Experience leads us to expect that most of these will be so gripped by the need of the field that they will later return as life workers.

A striking and very serious fact about the reinforcements of this year is that there is only one ordained man in the group. That one is Dr. Frank J. Rawlinson of Shanghai, an eminent missionary and a most valuable addition to our force. He comes to us from another Board. This means that during the year our American seminaries did not contribute a single new evangelistic missionary to the world-wide work of the Board. The situation was slightly relieved by the fact that two ordained men of last year's group went to the field this year. Nevertheless it remains true that the most serious unmet need of the Board's personnel today is for more men with the rich training for all-round Christian leadership which is offered by the best theological schools. It is primarily the wartime reaction against entering the ministry which is responsible for this famine of ordained missionaries. The seminaries have been nearly empty. Now they are again securing more students and we shall search them eagerly for promising men for our work. Pressing needs for ordained men must be met in the Shaowu Mission, in China, in the Marathi Mission in India, in the Philippines, in Micronesia and indeed in all our fields. On behalf of the Board's work we would urge our friends to do everything in their power to send some of our best young men into the theological seminaries.

It is of interest to note how the catholicity of outlook of our Board attracts kindred spirits from many denominations. Only 26 of the new workers—less than half—are Congregationalists, the rest being Presbyterians, Methodists, Baptists, Episcopalians and members of other communions.

Most of the group this year came from the Eastern part of America, though the South, the Far West, and

the Middle West were all represented and an international tone was given by the appointment of Professor and Mrs. de Vargas of Switzerland, workers who have already proved their unusual worth in service in Peking University.

The service to which the foreign field summons the Christian youth of America was never more difficult than it is today. In several of the fields the element of personal risk is not lacking and in all the rising tide of Nationalism makes our task more delicate than ever before. Missionaries today must have patience and tact of a high order if they are to coöperate with the people of mission lands in finding their high destiny in the great world brotherhood. None but the best whom we can find are adequate to meet this need. The task is more complex than ever it was before; and it is also more challenging and more clearly indispensable. It is abundantly clear today that the only hope of inter-racial relations lies in the spread of the spirit of Christian good will through the lives of men and women of good will. We appeal with fresh insistence to the friends of the Board to kindle the imaginations of the young people of their churches and homes to the greatness of this work, so that the American Board may send to the field some of our choicest men and women who shall fulfill our great mission to the world.

II. SECURING THE FUNDS

It will be recalled that the previous year closed with an unprecedented response on the part of individual donors during the months of July and August, so that what looked like a disastrous defeat was turned into a glorious victory. Not only were the financial requirements of the year met, but it was possible to apply $80,614 upon the debt of the former year, reducing the same to $161,930. Those who attended the regular meeting of the Board at Brookline in October will not forget the sense of elation which came to us as we realized anew the spiritual forces which undergird the work and which manifest themselves in the quick devotion of multitudes of friends and in the readiness of the churches to respond to an emergency situation when the facts are brought to their attention in a compelling way.

Following a suggestion made at the special meeting of the Board at Los Angeles in July, 1921, your committee, when it came to the question of appropriations for 1922, decided upon a policy of gradual reduction of the debt. The sum of $56,623 was placed in the budget with that purpose in view. Business conditions at the time were far from favorable. It was felt, however, that the new spirit of interest which had been aroused, together with the cumulative effect of the denominational campaign for increased support of all missionary causes, afforded ground for the expectation that the receipts of the Board in 1922 would at least equal those of 1921. By a policy of strict economy, amounting in some instances to severe retrenchment, it was planned to effect a saving sufficient to reduce our indebtedness by a little more than one quarter the total amount. The policy of economy was applied particularly in the matter of the appointment of new missionaries, in the withdrawal of a special salary grant to the missionaries in Japan, and in the cost of home administration.

You have learned from the report of the Treasurer that these expectations were not fulfilled. Instead of a reduction of the debt of $56,623, there has been an addition of $18,110.05, making our total indebtedness on Sep-

tember 1, $180,039.94. The discrepancy between our expectations and our realization was $74,733.05. So far as living donors are concerned there has been loss all along the line. Gifts from the churches fell off by the very large sum of $121,358.41; individual gifts fell off $59,084.50; even the Sunday Schools and Young People disappointed us by the sum of $3,386.16. Adding a loss in matured conditional gifts of $4,220.35 we have a total drop in these items of $188,049.42. Fortunately we have had an extraordinary year in the legacy account, the gain over 1921 being $79,056.13. This, with a slight gain of $165.16 in income from invested funds, reduces the shrinkage for the year to $108,828.15.

Some of the economies planned for were found to be impracticable, unless the missionaries were to suffer unreasonably and the work incur irreparable loss. After trying out the matter conscientiously for several months, the Japan missionaries found they could not live upon the reduced stipend we had allowed, and the special grant of 1921 was accordingly restored. In the course of the year certain missions, like North China and Madura, sent in a cry of distress which could not be disregarded. The cost of living had risen to such a level that the choice on the part of not a few of the missionaries lay between debt and resignation. Your committee were unanimous in the opinion that the Board and the churches behind the Board should take the brunt of debt and not the men and women on the field. Accordingly certain increases were made in the salaries of the more needy fields.

It is of interest to note that the total receipts of the Board from all sources and for all purposes amount to $1,859,677.10, as compared with $1,967,492 in 1921, a loss of $107,814.94. We had hoped to exceed the two-million mark by this time. Of the grand total the large sum of $217,469.68 was contributed for special objects, not provided for in the budget. This figure shows a gain of $51,218.98. It includes a number of noteworthy gifts for land, buildings, equipment, the development of evangelistic work and other lines which receive sadly inadequate treatment in the regular appropriations. Since the gifts of the churches fall short of maintaining the work even on the present reduced basis, there can be no thought of advance except as generous individuals come forward and say by their gifts that these things shall be done. We gratefully record the fact that certain churches—an honor list indeed—after meeting their apportionment in full have sent to the Board large additional sums for the development of the work under the hand of their "adopted" missionaries. It is a commentary upon the spirit of beneficence that the churches which give the most in the regular way are the ones which give the most in special ways. We have in mind such churches as Montclair First, which raised a special fund of $7,000 for the work at Paotingfu, under the direction of Rev. Hugh Hubbard, by which the gospel is being carried to several new counties, a much needed dispensary is being built, and a tract of land has been purchased as the basis for a future station in a promising and strategic section of the field; also the Upper Montclair Church, whose members led off in raising a special fund of $40,000, for the work of Rev. Frank Laubach, their representative in the Philippine Islands; also the First Church of Columbus, which has contributed $10,000 for a chapel in Peking, as a memorial of their noble missionary, the late Murray Scott Frame. Other churches, with smaller

resources but the same spirit of generosity, have sought to make good the falling off of the rank and file. These special gifts of churches and individuals have saved the day in more than one of our fields.

From the three Woman's Boards we have received $549,760.72, not quite as much as the year before. Their contributions amount to a little more than one-third of the funds contributed for the regular work.

What effect is the outcome of the year to have upon our appropriations for 1923 and subsequent years? This is a question which must be faced by the Prudential Committee within a few weeks. Is it safe, is it right to go on increasing our debt for the sake of maintaining the work on the present basis? It may be conceded that the exigencies of denominational giving from year to year, within a reasonable limit, should not affect the financial policy underlying a great concern like this. The investment of life and property is too heavy, the interests are too precious, the outreach of the work too extensive to warrant radical changes to match the variations in income from year to year. But where is the limit, at what point in the ascending scale of debt should the danger signal be hung out? Are we warranted in incurring a debt of $200,000 or $300,000, or $400,000, before deciding upon radical and permanent reductions? Should we even now eliminate one or more of our twenty missions? May we hope to cancel our debt by means of three annual payments? At the end of that period will the amount which has been going toward indebtedness be available for strengthening our missions? Beyond these immediate necessities, involving the very life of the work, what hope have we of the expansion contemplated in assigning the American Board 28% of the $5,000,000 annual benevolence sought by the denomination? These are the questions upon which the Prudential Committee seeks light. At Los Angeles a special committee, of which Mr. W. W. Mills was chairman, was appointed to consider the situation at that time, not essentially different from the situation today, and to advise as to the policy of appropriations to be pursued for 1922. Their trenchant words are worthy of quotation here. After considering the various possibilities of retrenchment outlined in a special paper from the Prudential Committee, Mr. Mills's committee reported as follows:—

"It was well for the Prudential Committee to set forth in its formulated questions the alternatives with which we would be faced if the Board should fail to receive a substantial increase in income; but those *suggestions of retrenchment, cutting salaries of missionaries, cutting off the services of native workers, withdrawing from fields consecrated by the efforts and lives of our missionaries, are unthinkable.* 'He has sounded forth the trumpet that shall never call retreat.' To announce that we were to break our lines and fall back, dismayed by the great duties and opportunities that open before us, would be disastrous to the courage of our missionaries, to the morale of our churches, and a betrayal of loyalty to our Divine Leader.

"The deficit is not due to any fault of the missionaries, nor to the officers of the Board, nor to any lessening of the contributions of the churches. Those contributions have largely increased. But it is due to the disastrous and changed conditions, following the war, which no prudence or foresight could have averted. And with the increased cost in dollars is the demand for maintenance of our lines, for reconstruction and restoration of Christian institutions, for meeting the new demands of a world shattered, and to be newly built, which makes an imperative

and ringing call for advance and not for retreat. . . . We think that the committee can count on the loyalty of our members to the American Board and to Jesus Christ as a mighty asset, by no means exhausted. It is for them, with confidence and courage, to draw upon this resource; and they have not only the permission, but the mandate, so to do, in the name of the National Council and of the Board. We are confident that the appeal, so supported and resting upon such indisputable and compelling facts, will bring out a demonstration of loyalty that will at least make good the deficit of the present year. If that prove true, or approximately true, the Prudential Committee will surely be warranted in planning for the coming year, on a basis of at least maintaining our present fields and forces, and waiting with confidence for the coming better business conditions and the rising standard of giving, to wipe out the deficit of the past year and authorize the advance so clearly opened before us by divine Providence."

This recommendation was adopted by the Board and it was the telegraphing of the substance of the report to Boston and the passing of its challenge to thousands of our friends that produced the flood of gifts in July and August, 1921. In so far as this was a referendum the result was most reassuring; but in the nature of the case an emergency call of that nature cannot be expected to change the underlying conditions, and obviously it cannot be repeated from year to year. We must face the deeper aspects of our problem, especially the disposition of the churches at large in stated ways to meet the growing needs of their foreign work. If the Board assembled in annual meeting has further light to shed or further advice to give, it will find the Prudential Committee in a receptive frame of mind.

Through the development of our denominational plans, the interests of the Board are bound up to a very large extent in the movement inaugurated by the Commission on Missions of the National Council looking to placing all our missionary operations, home and foreign, on a substantial basis of support, the immediate and pressing objective being the securing of $5,000,000 in each calendar year. The budget of expense for this joint campaign has been placed at $115,000; of which the American Board, as the chief beneficiary, furnishes 28%, or $32,200. It will be seen that we have a large stake in these plans, both on the side of expectation and of expense. Thus far the gifts of the churches for all their denominational agencies have been lifted from about $1,500,000 per year to about $2,800,000 per year, a fairly noteworthy achievement. Yet this total falls far short of meeting the situation either at home or abroad. As we start upon the fourth year of this united effort we are glad to affirm our faith in the increasing fruitfulness of the new plans. Our organization is taking on increased efficiency, notably so this fall in the matter of hearty and effective cooperation with the state organizations; the spirit of the churches was never better; a new sense of denominational loyalty and solidarity is clearly apparent; and, on top of all, business conditions throughout the country are considered to be improving month by month. We are glad to add this optimistic note to what might otherwise be regarded as a rather gloomy presentation of the financial situation.

III.
ASSIGNING THE WORK AND THE WORKERS

Some twenty-five years ago the Home Department inaugurated the

plan of assigning individual missionaries to churches for support. It was found that the sense of definiteness involved in such an arrangement, along with the personal element, appealed to the larger churches as affording a helpful sense of partnership in the foreign enterprise. Improvements in the working of the plan have come with the experience of the years, and we can say today it is yielding gratifying results wherever the church and the missionary coöperate to make the partnership real. Like other excellent schemes it works when it is worked. At the present time 207 of our American Board missionaries (in distinction from the Woman's Board missionaries) are supported in whole or in part by particular churches or individuals. The increase in the denominational apportionment has led to such a demand for salary assignments that at present we have a waiting list of applicants. At the present time 295 churches have definite connections with missionaries, either through entire or part support. In the same way eleven of our American colleges are supporting missionaries under the Board, and twenty-seven individual friends, having adopted missionaries as their special representatives abroad, are finding great joy in the arrangement.

In addition to the assignment of our missionary staff we have been accustomed to allocate to churches and organizations within churches shares in the work of certain stations, under the designation "The Station Plan." This arrangement during the past year has been merged in a larger and more attractive participation, which we are calling "Kingdom Investments," whereby certain salaries and appealing lines of work in a given country are set apart from the other items of the budget and offered to the subscriber in shares of $25. New and attractive literature has been issued on the subject and carefully drawn report letters are sent. It is thought this new method will appeal particularly to churches whose foreign missionary apportionment is insufficient to cover the support of a missionary. Individuals, however, are taking to the plan by way of stabilizing and making more definite their gifts directly to our treasury. It is hoped that eventually the entire budget of the Board, so far as the upkeep of the missions is concerned, may be underwritten in such ways. During these first few months of the new plan we have found subscribers —churches, church groups, and individuals—for 283 shares. Of the four areas which we have opened for subscription in this way—Africa, India, China, the Philippines—China appears to be the most popular field for investment, 194 shares having so far been taken out in that country.

IV.
ADMINISTRATIVE CONCERNS

The Committee will make a separate statement, through the Editorial Secretary, regarding the merging of our missionary magazines, *The Missionary Herald, Life and Light for Woman, Mission Studies.* As a matter of record it may be said here that this step has long been contemplated and is believed to be in line with the desire of the churches. Indeed some seven years ago, when the Commission on Missions was considering the problem arising from the multiplicity of magazines, assurance was given that such a merger would be effected. Conditions arising from the war, such as the cost of paper and of printing, together with the desire of the Woman's Boards to carry through their Jubilee Funds with the help of their own magazines, prevented the

earlier consummation of the plan. It is expected now that, beginning with the January, 1923, issue, *The Missionary Herald* will be the organ of the four coöperating Boards and will cover the entire range of foreign missionary work. In order that the monthly presentation may be thorough-going and attractive, important changes are contemplated in management, content, and form. Through considerably more than a century *The Missionary Herald* has maintained its position as the oldest and the best known and best loved missionary magazine in America; it is recognized as an authoritative exponent of the foreign enterprise not only of our own denomination but of the Protestant churches generally. It is found on the desks of prominent editors and students of missions in every part of the world. As our particular organ of publicity its influence is incalculable. It is sufficient on this point to say that we trace to it a large and increasing proportion of our legacies, conditional gifts, and sizable donations. As a bond between the home administration and the missionaries on the field and our thousands of native workers, as also between mission and mission, and land and land, its value must be placed very high. Our pastors and constituents will not wish us to lessen in any wise these larger and extra-denominational functions of the magazine. We are therefore glad to assure them that under the merger we plan to increase rather than to diminish the appeal of the *Herald* to the missionary public at large.

A new step has been taken in the way of closer coördination between the administration of the American Board and the three Woman's Boards, in that from time to time joint meetings are held of the Prudential Committee and representatives of the Council of Woman's Boards. There will be an initial convocation of this kind each fall, when the question of salaries and appropriations comes up, so that hereafter each board will act in the light of what the other boards are doing, thus emphasizing the essential unity of the work. Other joint meetings will be held as occasion requires.

Our three district offices have continued to render service of high value, the more so as the coöperation of the superintendents and officials of state organizations has led to an enlarged demand for missionary literature and especially for missionary addresses. We would express grateful appreciation of the hospitality experienced in state offices and of the help rendered by them in the matter of giving opportunity to our furloughed missionaries to address churches and church groups. We are gratified to note that increasingly missions is becoming the acknowledged business of all our ecclesiastical bodies, and that our denominational machinery, national, state, and district, is being geared to the sublime task of giving Christ to the nations.

During the year the work in the Middle District has been strengthened by the appointment of Rev. W. W. Scudder as District Secretary, following an incumbency as Acting Secretary in the same office. Dr. Scudder brings to his task a rich experience as leader in many lines of work, all focussing upon the development in church life of the missionary spirit and plan.

The year has seen notable gains in the spirit and method of coöperation between the foreign boards of the various denominations and between the missionary federations of the various sending countries. In October, 1921, there was organized at Lake

Mohonk, New York, an International Missionary Council, succeeding to the Continuation Committee of the Edinburgh Conference of 1910, and constituted on a carefully worked out, representative basis. By means of this council, meeting once in two years and maintaining an office and executive staff in London, the Protestant missionary forces of the world are brought into helpful and effective alliance. It is gratifying to note that as a result of the Mohonk meeting the German societies have reëntered the world fellowship of missionary work so sadly severed by the Great War. As the result of the All-China Missionary Conference, which was held in Shanghai in May, 1922, a National Missionary Council has been established, through which the Protestant Boards and the native churches will coöperate for the furthering of every department of work in that greatest of mission lands. It is considered that this step registers the emergence of a truly indigenous Church in the Chinese Republic. Plans are developing for a better coördination of missionary forces, native and foreign, in Japan. In the working out of these and other union arrangements we have sought to throw the weight of our influence toward the largest possible amalgamation of Christian forces throughout the world. The American Board is now participating in 37 union enterprises on the foreign field, of which 17 are located in China, and 11 in India. During the year a new coöperative step was taken through a small appropriation for union literature work in four countries, this being a line of expenditure which we could not honorably avoid, notwithstanding the fact that it was an added drain upon our treasury. We await eagerly the day when our enlarged income will make possible a much more generous attitude on our part toward the various union enterprises to which we are committed. At present we are not in a position to do what is considered our full share in respect to certain institutions in which we have agreed to coöperate.

1892-1922

The holding of our 113th Annual Meeting at Evanston calls attention to the fact that it is thirty years since the Board assembled in the area of Greater Chicago. The opportunity for presenting comparative results must not be missed. Certain of the figures are fairly eloquent as to the progress of the years. In 1882 the receipts of the Board were $840,804. This was reckoned a banner year, a gain of $100,000 having been registered over the preceding year, a standard which the years immediately following did not maintain. In 1922 our receipts are $1,859,677. In 1892 we had 534 missionaries on our roll; today, 716. In 1892 we had 24 medical missionaries; today we have 52. In 1892 we listed in the various missions 2,600 native workers; today this army of devoted men and women has risen to 5,590. In 1892 the total number of students in our institutions was 47,330; today it is 79,222. Thirty years ago we numbered 40,333 church members; today the figure is 82,331. During the same period the contributions of native Christians have risen from $92,723 to $374,627. These are impressive gains, particularly those which relate to the growth of the native church. The story we tell in Chicago today is one of steady progress in the midst of wars and distresses unprecedented in modern times. The period which has seen the stupendous upheavals in China and the agony of the World War has witnessed also a growth in the forces of

the Kingdom unmatched in any like period of the modern missionary movement, possibly in the entire history of the Church. Christian leaders, who were prominent at the last Chicago meeting, such as: Dr. Richard Salter Storrs, President of the Board; Mr. Eliphalet W. Blatchford, Vice-President; Dr. Nathaniel G. Clark, Senior Foreign Secretary; Mr. Langdon S. Ward, Treasurer; Dr. Edward P. Goodwin, pastor of the entertaining church; President Angell, of Michigan University; Dr. Alonzo H. Quint; Dr. Frederick A. Noble; Dr. Amory H. Bradford; Prof. Egbert C. Smyth; Mr. G. Henry Whitcomb; Mr. Richard H. Stearns—to name only a few out of a distinguished list, nearly all of whom have passed from among us—such leaders, were they with us today, would abound in gratitude and praise over the reports of progress coming to us from so many parts of the world. Surely the missionaries are not laboring in vain. Surely the work of this venerable organization is being blessed of God in ways to make the founders rejoice. Surely we who have come into this heritage from such a glorious past, and who are privileged to work in a time of such extraordinary opportunity and need, will give ourselves to the task with new courage and zeal. Let us have faith that He whose presence and aid is promised to a world-witnessing Church will manifest his power even more mightily in the years to come.

THE CITY THE CHRISTIANS HAVE LEFT

ADRIANOPLE

"In appearance thoroughly Oriental." Distant from Constantinople by rail 137 miles. Contains modern palaces, a theater, barracks, etc. Of the older buildings are the Eski Serai — a half-ruined palace of the Sultan's; and a magnificent example of Turkish architecture of the sixteenth century, the mosque of Sultan Selim II, whose towers and domes appear in this picture

SMYRNA AFLAME

By reason of nature's setting Smyrna has had an age-long charm. From the radiant glory of the Aegean Sea it is approached through an islanded gulf running shoreward thirty odd miles, with the towering peaks known as the Two Brothers, always in full view, rising above the city as if to guard its ancient sanctities. It was a Greek city 3000 years ago. There, it was claimed, Homer was born, on the banks of the river Meles, still flowing by Smyrna. In sharing the contention in which

> Seven cities warr'd for Homer being dead,
> Who living had no roof to shroud his head,

this city built her Homerium and stamped her coins with his deathless name.

Under the Roman dominion Smyrna, as a faithful ally, received the lavish favor of emperors and was perhaps the most brilliant and splendid city on Asian soil. The ravages of war and of earthquake smote it time and again, yet it survived with the strange power of an endless life. The vast trade that poured through its harbors renewed its vitality age after age.

A Christian church, located there in the first century, was one of the seven churches addressed by the Seer of Patmos in the book of Revelation. "I know thy tribulation," is the tender assurance; and of no other is such praise uttered. No word of blame is voiced, as is found in the letters addressed to nearly all others. The church in Smyrna seems to have been kept pure by what it suffered. The tomb of its martyred bishop, Polycarp, is still shown on the hillside above the city. Smyrna, curiously enough, is the only one of the seven cities addressed in the Revelation which still exists. Phenix-like, Smyrna lives.

As the flames of war draw the world's gaze to its devastation in this twentieth century, let it be recalled that to Smyrna were those words of solace to many written, "Be thou faithful unto death, and I will give thee the crown of life." Christian missions and the Red Cross relief of modern civilization are ministering to "the city of an endless life" as this fire illumines anew those words of mystery amid human ills. Where is there another spot of earth so distinguished by the glory of life and the strange pathos of its hardships? But is it not high time that Christendom throttled, somehow, the particular villain disclosed in this drama's red light of Smyrna aflame?

From Editorial in the "Boston Herald," September 18, 1922.

MOVING PICTURES

Photo by E. H. Ballou

"PIG ALLEY"—PEKING

"Smells like the center of the pork industry"

THE PERSIMMON MAN

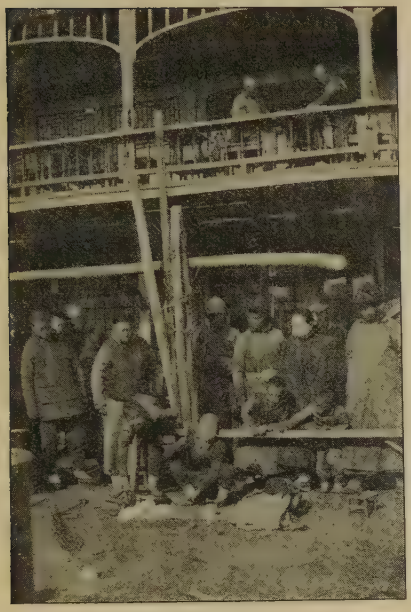
ON A PEKING STREET

A policeman at the left

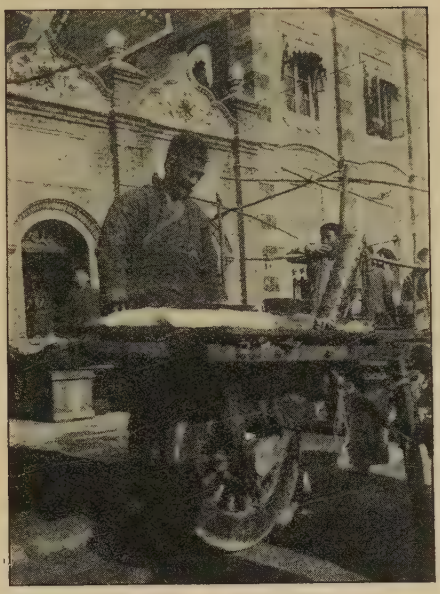
Photo by E. H. Ballou

A QUICK-LUNCH COUNTER, HATAMEN STREET, PEKING

IN PEKING STREETS



AT A CHINESE FAIR, PEKING



A MOVING FOOD SHOP

Photo by A. St. Clair

A PEANUT VENDER
Weighing out a copper's worth

AN OUTDOOR RESTAURANT AND MARKET, PEKING

CHINA'S FIRST STUDENT VOLUNTEER CONFERENCE

By Rev. OTTO G. REUMANN, Foochow

1922 will always be remembered as the year of national gatherings. April saw 600 students gathered at Peking for the World's Student Christian Federation Conference. May ushered in the National Christian Conference, with its 1,500 Christian leaders. While August, 1922, from the 17th to the 27th, will be remembered for the national gathering of student volunteers. Truly national gatherings! All of them "first" national gatherings! And from each there came a new birth. How frequently we hear that the indigenous Chinese church was born at the National Christian Conference! In days to come, when we think of the Student Volunteer Conference, we will think of the birth of an indigenous "student" movement enlisting the leadership of the Church.

It would make an interesting story, if those 135 delegates could tell of the days and weeks of travel in coming to Kuling, that delightful place to which so many Chinese and foreign Christian workers turn for the summer months. They would speak of the oldest of all means of travel, "on foot." They would speak of coming from the north on donkey carts; of days spent in sedan chairs before they came to civilization; of sea-tossed, typhoon-abused, and much-delayed coast liners from Foochow and the south. They would speak of journeys on boats coming down the rapids from Szechuan, to say nothing of the ever-present and necessary sampan, horse-carriage, and ricksha. Many of the delegates for the first time stepped aboard a railroad train or traveled up the Yangtze on the palatial river boats. All of this gave the future leaders of the church their first message, as a part of the conference.

A NATIONAL MOVEMENT

When Rev. Shen Wen Shing, the chairman, called to order the first conference of this kind in China, one was greeted with the first real impression; that here was the beginning of a national movement. Here were students carefully chosen as representing almost every student volunteer band in the country, with every province represented but three. Volunteers who had thought of themselves as isolated sectors, members of a small band, now saw themselves as enlisted and being trained in the great army of Christian soldiers—a truly national movement. Had the conference accomplished nothing else than to bring to every delegate, whether from the large college or the small middle school, the consciousness of his not being alone, but a part of the National Movement, all efforts and money spent would have been worth while.

Those who have been on student volunteer conferences in America will never forget the large map of the world, with its black, unoccupied areas, which was always present above the platform at the conference. Here, too, we had ever before us a large map of China, and on either side were maps of each of the provinces in black with just a small white light of Christian influence in the center, varying from a small spot to a comparatively small cross. The ever-present challenge!

A CHINESE MOVEMENT

The second impression was that this was a Chinese national movement with Chinese leadership. In the absence of Mr. Z. T. Kaung, who has been chairman of the Executive Committee for many years, Rev. Shen Wen Shing and later Rev. Bernard Y.

Tsen, an Episcopal rector, acted as chairmen. The latter, with humor and ability, not only leading the sessions, but also heading up the work of the Business Committee. How Chinese this conference was, is to be seen in the fact that Mandarin was the medium of expression! The leadership, too, in the main was Chinese. The ten or twelve foreigners who were sprinkled about in the Assembly Hall were but little in evidence. Those who were, such as Dr. Leighton Stuart, Mr. E. K. Evans, Mr. Gardner Tewksbury, and Rev. Egbert Hayes, were almost native in their use of language. Just how Egbert Hayes, executive secretary of the movement, could be such a large factor in the conference and still be so little in evidence is one of the secrets of real leadership and an evidence of devolution.

The program was much like any student volunteer conference at home, with rising bell, morning watch, Bible study groups, morning platform sessions, afternoon discussions, evening meetings, and special commission and delegation meetings. Dr. A. C. Dixson led the devotion period several times. The problems of the minister, his own spiritual life, his task; the problem of the band and the problem of the National Committee were discussed. In these, Rev. Ting Li Mei, one of the founders of the movement and who has been its secretary ever since, Dr. Y. R. Lo, Dr. T. T. Lew, and David Yui were the leaders. The latter did much to bring solidarity, and also a deepening of spiritual fellowship. His talks on how the Christian Church can save China brought not only a new vision of the task, but also a deeper searching of each individual into his own life for solution.

The conference appointed two commissions—one for the study of a national policy; and another for the study of a local policy. These met frequently for study and discussion and brought findings, most significant of which was a constitution for the National Movement.

A STUDENT MOVEMENT

The third impression was the content put into the word "student," which forms part of the name of the organization. It took a great deal of faith at the very beginning of the conference to put the responsibility for the movement upon the students themselves, and some trembled as to where we would land. The students didn't dismiss the experienced leaders and missionaries. They voted them on the council, but now instead of an Executive Committee of self-appointed foreigners and Chinese, we have a council of thirty, one-third of whom are students and all of whom are democratically chosen by the conference as representing various sections. Twenty were chosen in this way, and then they in turn chose ten others. A small Executive Committee acts for the council *ad interim.*

RECRUITING FOR THE MINISTRY

The fourth and perhaps the most important impression was the content which was put into the name "for the ministry." After considerable discussion there was a conviction that the movement should have as its purpose the definite recruiting for the ministry only. This did not mean only a preaching ministry, but also a serving ministry.

This formation of the purpose of the movement not only crystallized a definite purpose for the group, but also meant to many individuals the strengthening of their own purpose. Twelve volunteered to go to Hunan.

In summary, I would say that one came away from the conference with the feeling that while the organization had been in existence since 1911, the name "Chinese Student Volunteer Movement for the Ministry" had become really Chinese, student in leadership and definite in purpose, for the first time.

BIRD'S-EYE VIEW OF THE NEW STATION AT GOGOYO, RHODESIA

BREAKING GROUND AT GOGOYO

A Story of Beginnings

BY WILLIAM T. LAWRENCE, M.D.

THE beginning of work at Gogoyo, Portuguese East Africa in January, 1917, is a distinct landmark in the history of the Rhodesia Branch of the American Board Mission in South Africa. This vast uncultivated field, with its large, needy population, lying right at our door has always made a strong appeal to the mission. Many promising boys and girls, hearing of the work at Mt. Silinda, have come from this field across the Anglo-Portuguese border. It covers an area of some 25,000 square miles — about 80% of our entire field. Ours is the only mission to whom the people can look for the knowledge of Jesus Christ and his saving grace. Hitherto, lack of funds, scarcity of workers, and active opposition on the part of the rulers of the land had kept us from establishing ourselves within the territory. Every previous missionary tour, every visit made by our native evangelists, had been looked upon with suspicion by the Portuguese authorities. Inasmuch as we came from a British country they suspected that we might be alienating their subjects.

DR. LAWRENCE

The site chosen for the new station had been carefully selected as being the best available — considering healthfulness, ready access to the people occupying the surrounding country, and its comparative proximity to our work in South Rhodesia. When the reply to our application came from Beira granting a concession of 500 hectares of land and stipulating that occupation must begin within a period of three months, it became a difficult matter to select some one to go, from a staff already far too small.

But all agreed that the sacrifice must be made and after due deliberation the lot fell upon the writer.

The new station is situated at a point about thirty-five miles to the east of Mt. Silinda. It lies at an elevation of 1,700 feet (about half that of Mt. Silinda and Chikore, the two other stations of our Rhodesia Mission). Only a native trail, crossing two large rivers and several smaller ones, leads to it from Mt. Silinda. Because of the prevalence of the tsetse fly, animal transportation between the two stations is impracticable, since most domestic animals stung by this fly soon succumb to a disease similar to sleeping sickness in man. In the vicinity of the station there is a good supply of clay suitable for brickmaking; a fair supply of timber fringing the streams; rough stone for foundations; and an abundant supply of grass for thatching purposes. There are native villages in nearly every fertile valley round about from which an adequate supply of untrained native laborers would come, if well paid and treated with consideration. Our European friends, however, tried to discourage us by picturing the ravages which malarial fever would surely make if we were to undertake this new work. We fully realized the dangers and were prepared to take due precautions. The buildings must be so constructed as to protect against the mosquito, avoid dampness from the soil, and afford adequate ventilation.

The terms of our concession stipulated the number of cattle that must be maintained, the area of land that must be cleared, and the minimum cost and amount of building construction; also that the land must be surveyed before title would be given. These conditions involved a hazardous experiment of keeping cattle in a tsetse fly area, but veterinarians told us that there was a reasonable hope of success by taking the cattle to the infected area during the dry season when they would be gradually exposed to the bites of the fly, and by frequently and regularly dipping them in an arsenical solution. Here was a project beset with many difficulties, but practicable if undertaken with due care and forethought. The dry season extends roughly from April to October and it is always desirable to initiate such an undertaking at the beginning of this season. Our concession

EVANGELISTIC SERVICE WITH CARRIERS

THE MISSION CATTLE, GOATS, AND SHEEP AT GOGOYO, RHODESIA

was granted in September, but we were not advised of it until the middle of November. A preliminary visit was made immediately so as to get the work under way, but actual occupation was not undertaken until the following January. Fortunately, heavy rains had fallen in December, and January was quite a dry month, thus enabling us to erect suitable shelter against the tropical storms. The very night after moving into the first roofed but still incompleted room, the rain came down in torrents and continued for three days until all streams were flooded, interrupting communication with Mt. Silinda and the outside world for three weeks.

Only one who has experienced it can appreciate the satisfaction which comes from seeing the wilderness transformed into gardens bearing fruit and vegetables; and comfortable dwellings arise where for decades lions and leopards and other wild beasts and creeping things have held full dominion. Full credit must be given to the Christian natives who willingly left their comfortable homes at the older stations and shared with the missionaries the hardships and the labors of the new work. But for their valuable help a much longer time would have been required in which to establish ourselves at Gogoyo.

The raw heathen men and boys who came from the villages worked faithfully and many soon became efficient in the use of ax, pit saw, and other tools. One could not help smiling, however, at seeing a grown boy trying to move a wheelbarrow laden with stones by pulling it forward by the wheel. Both men and women made many weary journeys to Mt. Silinda, returning laden with cement, nails, etc., for building purposes or with furniture and household articles. Frequently flooded streams had to be forded. One party was stampeded by elephants just as they were partaking of their evening meal. Terrorized, they scattered in all directions and did not venture to return that night, but slept separately wherever they had taken shelter. It must have been a great relief, when they came together in the morning, to find that none had been injured.

Had there come a famine, as is not infrequently the case, it would have been impossible to provide food for the 50 to 100 employed during the period of 21 months ending with the completion of the second mission house. Neither in his early training nor during his medical course did the future missionary receive instruction

in transforming trees, rough stones, and clay into dwelling houses, but he was compelled to learn many new things about these matters before he had finished his apprenticeship at Gogoyo. The pioneer station is a wonderful training school.

Much might be written about the experiences connected with the care of the cattle, sheep, and goats; of the trial of various preventives and cures for tsetse fly and wireworm diseases; and of raids by wild beasts. Frequently the stillness of the night would be broken by the cry of the leopard or hyena, but we felt a measure of security in the presence of our trusty dogs. Nevertheless on several occasions a leopard rushed in and dragged away a dog while sleeping, or evading the dogs broke into the enclosure and destroyed a goat. More often, however, the dogs discovered his approach, their barking aroused the boys sleeping in a hut nearby with gun and lantern near at hand, and they rushed after the dogs already in hot pursuit of the midnight marauder. Sometimes he got away but more frequently the dogs treed him and the shotgun ended his ignoble career. We managed to maintain the required number of stock during the period of occupation, after which we were glad to be rid of them and of the responsibilities involved.

We experienced considerable difficulty in persuading a surveyor to come down and survey the land. Then the government did not want to accept his work. When, however, after considerable correspondence and a trip by Mr. Dysart to Beira, these matters were settled and the coveted title came into our possession, there was great rejoicing in the mission circle and a great load rolled from our shoulders.

THE MEDICAL WORK

Whatever his other responsibilities may be, a physician can never refuse to give aid to any one needing his services when it is in his power to

NATIVE CHIEF, MAKUIAN, AND SOME OF HIS PEOPLE, RHODESIA

Who have come to Gogoyo for inoculation against Spanish Influenza. Note fine growth of corn

PORTUGUESE OFFICIAL TAKING CENSUS AT OUR NEW STATION

attend them. During the busy years at Gogoyo, no little time had to be given to the medical work. At first patients found accommodation with the workmen or slept under some temporary shelter. Later as the work grew, one hut after another had to be built. One of these served as dispensary and dressing room and the others the patients occupied.

When the influenza epidemic reached us in 1919, all other work had to be suspended for many weeks. For a time every available shelter had to be utilized to accommodate the sufferers. In South Africa, vaccine treatment was found to be efficacious, and both at the station and in the regions round about the physician, and Mr. Dysart as well, engaged extensively in this work. Later, the native assistant and then the physician were temporarily laid aside with the scourge and Mrs. Lawrence and Mr. and Mrs. Dysart had to carry on alone.

During the severe epidemic of smallpox which followed in the wake of the influenza there was another opportunity to show our desire to help those in distress. About 7,000 were vaccinated. Doubtless many lives were saved by this timely aid. Only the scarcity of vaccine obtainable prevented many other thousands being thus protected. At Gogoyo the physician ever found a ready admission to native circles and soon gained the confidence of the people through the channels of his native practice.

THE NEW NATIVE CONSTITUENCY

The work of opening a new station offers the missionary a special opportunity to come very close to the native people. At Gogoyo we soon had a native constituency gathering about us and though unable at first to give special attention to evangelism, converts began to appear at an early date. With Mrs. Lawrence coming to share in the responsibilities in June, 1918, and with Mr. and Mrs. Dysart

joining us in October of the same year, our activities broadened and we were able to extend our influence in the communities round about. There was an ever increasing interest manifested and when we left the station for our furlough in October, 1920, there had been more than 140 converts, a large number of whom have shown gratifying growth in the Christian life.

Our greatest disappointments have come through the barriers which the Portuguese authorities have placed in our way. The governor of the province, when interviewed prior to our application for a concession, assured us that if we would acquire title to the land by occupation just as any settler would do, he would then do all in his power to further the work. Pending the granting of a title we were not allowed to conduct a school for the instruction of the native. While regretting this handicap we took courage in the belief that this restriction would be removed at the end of the period of occupation.

Imagine our almost overwhelming disappointment when, just as we were leaving for our furlough, a new order was issued from Lisbon, decreeing that no educational work could be carried on except by a white person holding a Portuguese teacher's certificate. All educational and religious work must be conducted in the Portuguese language. No native evangelist could engage in touring. Great credit is due Mr. and Mrs. Dysart and Miss Minnie Clarke, who has since gone to work at Gogoyo, in that they have held on under such trying circumstances, faithfully ministering to the spiritual needs of the people, visiting them in their homes and keeping the native Christians together. Now comes a ray of hope out of the darkness in that a saner policy seems to be shaping and officials going out from Lisbon to the colonies are reported to be more favorable to missionary effort. We take courage and press on, knowing that though such hindrances may delay and hamper the work for the time being, God's cause can never suffer defeat and victory must come in the end.

AN ORDINATION AT BROUSA, TURKEY*

By Rev. HENRY H. RIGGS, Constantinople

THE churches of the Brousa region have been without an ordained pastor for some years, and have begged to have their needs supplied. Mr. Haroutun Karnigian, for five years minister of the Church in Yenije, fled with his people to Brousa when the Kemalists captured that region, and while in exile there took charge of the Brousa church. Now that the Yenije people have returned to their village, they are eager to have him ordained as their pastor; the Brousan people have come to love him and want him as their own. So it was finally decided to ordain him as an evangelist for the Brousa region.

The Station Conference sent representatives to Brousa for the ordination, Rev. H. Khachadourian and myself. Mr. Khachadourian is minister of the Protestant congregation who worship in the Gregorian church in Ortakeuy—a bit of interdenominational brotherliness on the part of the Gregorian Church, by the way, which is most heartening.

At the ordination service there were delegates from the churches at Yenije and Seuleuz, besides those from Brousa and Constantinople. The ex-

*This account reached us only a few weeks before the news began to come of the troubles in Brousa due to the retreat of the Greek soldiers and the arrival of the Turks. It shows how great are the possibilities for united work among the Christians — if only they might be allowed to work at all.

A SECTION OF BROUSA

For recent events in Brousa see editorial pages with story of Miss Jillson's experiences. It was at Mudania, the port of Brousa, that the conference between the Allies and Kemal's officials was held, with H. M. S. *Iron Duke* in full view and near shore!

amination of the candidate was public, and Mr. Karnigian made a strong and winning statement of his purpose and convictions, in the presence of his own people.

The church was well filled for the ordination service—the Protestants hardly forming a majority, Gregorians and Greeks considering Mr. Karnigian as their own pastor, and not belonging only to the Protestants. The Gregorian priest and arachnort were present, and I asked the latter to sit with us on the platform and to take part in the service. When I explained to him how we conducted the service, and asked him to participate, he hesitated only a moment on the ground of regularity; but I assured him that so far as we were concerned it was quite regular, and that Mr. Karnigian himself would very much value it as an act of Christian brotherhood.

So when the ordaining prayer was offered, there were three hands laid on the head of the candidate, that of an American missionary, that of an Armenian Protestant pastor, and that of a Gregorian Armenian ecclesiastic.

The sermon by Mr. Khachadourian was most impressive. He has passed through the fire in his own life, having lost his wife and children in the last capture of Hadjin—what became of them he probably will never know. And when he referred to his loss and spoke in the same breath in ringing tones of the triumph of Christian faith, the effect on his hearers was electrical.

DWIGHT L. MOODY IN MEXICO

A REMINISCENCE *

By JAMES D. EATON, D.D.

IN 1895, the evangelists, Dwight L. Moody and Ira D. Sankey, were holding meetings in the Southland, and had engaged to hold a conference with Christian workers of Mexico in Toluca, beginning on a certain day in April. We knew that they would not travel on the Lord's Day, and therefore would have to stop over at some point on the way. It occurred to me that they might be persuaded to choose our city (Chihuahua) as the place. I wrote to Mr. Moody, urging him to spend the Sunday with us.

Mr. Moody promised to come, but added, "Do not ask me to speak through an interpreter." Copies of "Gospel Hymns" were purchased for the use of the choir, and we printed hundreds of sheets containing the words of the hymns for the convenience of all others who might attend. There was a great deal of advertising done in the local English newspaper, and by means of handbills posted up in the city and distributed through the near mining camps. Some persons who saw the announcements would not believe that the famous evangelists were really to visit us. One American, who evidently was not getting reliable news from his own country, declared positively that Mr. Sankey recently had died, and that the whole thing was a mistake or a hoax.

The two men addressed a few meetings in El Paso, but cut off one day from their scheduled sojourn in the border city when they learned that the one daily train, leaving at five o'clock in the afternoon, would not arrive at Chihuahua until an hour after midnight. Early on Saturday morning we heard that they were lodged in one of our hotels; and all three (for Mrs. Moody accompanied her husband), were taken to our home.

On Sunday after breakfast we gathered in the parlor, and Mr. Moody was invited to conduct the family worship. His reading of Scripture was followed by Mr. Sankey's singing to his own accompaniment on the piano. Then Mr. Moody led in prayer, remembering the work so near to our hearts; and when he sought divine guidance and blessing for our son who was away from home at school, we seemed to hear him talking face to face with the Heavenly Father, and we felt not the limitations of distance and time between ourselves and our boy. The gentlemen were invited to look in upon the morning Bible service for Mexicans; and Mr. Sankey said that he would be sure to go. The latter was there at the beginning and readily consented to sing for us. He gave a solo; and then proposed that all sing from the Spanish hymnal the chorus of a composition of his own, "When the mists have rolled away," after each of the stanzas, which he would sing in English.

During the study of the lesson, Mr. Moody sauntered in and was conducted to the pulpit platform, whence he had a good view of what was going on. When all had come together again for the closing exercises, he was assured we had not forgotten his stipulation that he should not be asked to speak through an interpreter; but he was told that the Mexican brethren were much pleased when visitors from abroad showed a spirit of friendliness, and that he would be given opportunity, if de-

*See Bookshelf: Life under Two Flags.

sired, to say just a word of greeting. He was so delighted with their singing of one of the hymns, which was not a translation from the English, that he said he wished to have them render the same at the meeting in the afternoon. Then he started to say a few words to them; but he could not stop, their sympathetic response was so immediate, and so evident in the close attention they gave, and he continued for about a half hour.

Both afternoon and evening our auditorium was packed with men and women, some of whom had not entered a church edifice for years, eager to hear Moody and Sankey. Before the evening service an anxious mother sent by me a request for Mr. Sankey to sing, "Where is my wandering boy tonight?" He replied, "That will be as Mr. Moody says." The song was sung; and not many days after the mother learned that her son, who was a locomotive engineer, had been killed in an accident somewhere in Arizona. In the emergency was his spirit able to touch the mother's soul and obtain an answer of love and longing from her who gave him birth? In giving his final message to the Americans, the evangelist tried to make them realize the importance of taking time to cultivate the highest part of their nature; and he urged them to attend the services in English that were regularly held in the place where they were assembled, many of them for the first time. "Why," said he, "not half the churches in the United States have so beautiful a house of worship as is open to you here."

As Mr. Moody journeyed southward, becoming more fully acquainted with the conditions in that country, he was profoundly impressed with the people's need of the gospel and of all which that word implies, and with the openings for carrying to them those blessings; and he exclaimed, "If I could speak Spanish, I would cancel all my engagements and give myself exclusively to Mexico for the next five years."

THE BOOKSHELF

Life under Two Flags. By James Demarest Eaton. New York: A. S. Barnes & Co. Pp. 297. Price, $2.00 net.

This is an autobiography of a noted missionary of the American Board who served in Mexico from 1882 to 1912, and has since been active in America in the interests of international peace. The book was written in response to the urgent request of his family and closest friends. While it was originally designed for the use of his own immediate circle, it has much to commend it to a wider circle of friends—particularly to those who revel in personal reminiscence like that about Dwight L. Moody, printed on the preceding page.

Such men as Secretary N. G. Clark and Dr. E. B. Webb, of the American Board, Secretary Ellinwood, of the Presbyterian Board, Dr. Butler, of Methodist pioneer fame in Mexico, and a host of others prominent in Christian work in the eighties and nineties, conjure up some inspiring memories. Not only personalities, but also events of Board interest are touched upon. The receipt of the Otis Legacy, for example, is mentioned, and the influence of that fund upon the Board's policy of opening work in Northern Mexico, where Dr. and Mrs. Eaton labored.

It is always of interest to learn how a man becomes a missionary, and how he works as a missionary. The reasons governing Dr. Eaton's decision to go to Mexico, his struggle for a foothold against religious prejudice, the founding of the station at Chihuahua, the development of church, school, and press—with the support of his inspiring partner in life—the extension of the work

throughout the region round about, these as well as the light thrown upon Mexican character, religion, and life serve to make the book a contribution to our literature on Mexico. The author has brought to his task some rich life experiences; many rare friends, also, and an ability to write most interestingly.

We naturally hope that this tale of an American Board missionary in Mexico may have a wide hearing, and that, as President Blaisdell says in his admirable Foreword, "from the gentle but brave and wise service of Dr. and Mrs. Eaton many yet to come shall take heart and strength ere the work is accomplished." E. F. B.

LETTERS FROM THE FIELD

Shansi Summer Conference

"We have secured a splendid property at Yü Tao Ho, where we have our vacation place, to be used as a conference ground where each summer we hold a Christian Workers' Conference. For our own people in the station at Fenchow we have had something of this sort ever since 1908, but we have, in the past two years, broadened out and extended an invitation to any Chinese workers in any of the other missions who may care to attend.

"The conference for this year came to a close about the middle of July. Two hundred and forty-seven of the leading preachers and Bible-women of Shansi, Shensi, and Kansu were in attendance. We had about a dozen speakers, men and women of national reputation in China, coming from Peking, Shanghai, and Honan; and in these ways, through the hearty commendation which they are able to give to some modern and up-to-date ideas, we are hoping gradually to lead the thinking and the attitude of the Christian workers of this northwestern China field, and in this way we shall be rendering a genuine service to the Christian Church all over the country." *Rev. Watts O. Pye.*

From Diongloh

"Diongloh, of the Foochow Mission, lies nearly opposite the Island of Formosa and the Diongloh field stretches along the China Sea some forty miles from the mouth of the Min River and nearly the same distance inward. Its people are mostly villagers and there are 300,000 of them. The station is over fifty years old. Its present staff, at present, consists of three foreign families and two foreign unmarried ladies; 16 Chinese preachers—two ordained; 20 men teachers, 22 women teachers; 20 Bible women and 3 individual teachers. The Christian constituency numbers 1,000. And—mark this—the Chinese contribution for evangelistic work is about $1,000 and for educational work about $1,500."

From Erivan, Armenia

"The first, last, and constant impression one gets here is that a whole nation is hungry. In the village of Voghjapert there are eighty houses of Armenians and four or five Turkish families. Only one family in the village has any bread to eat. This would mean little in America because, if they did not have bread, they would eat meat or something else. I asked what they ate and they said 'greens and grits.' The 'grits' are issued in very small quantity by the Near East Relief.

"We have had to close our schools very early because the children were obliged to go to the fields to gather greens. Sometimes from a family two pupils have taken turns coming to school and going to the fields. Sometimes a whole class would go together, and one would read the lesson while the others were digging greens. On both of my tours I have taken food with me, but have not been able to use it. I am sure you will

understand how difficult it is to refuse the hospitality of a village house, and yet how next to impossible it seems to eat, when you know there is hardly another decent meal in the whole village.

"We closed our schools early, not only because the children had to gather greens, but because most of them were so underfed that they were not up to mental work. We hope and believe that this depressing situation is temporary, for most of the villages have fields planted, the rains have been plentiful, and the harvest will be ready in a few days more."

Rev. E. C. Partridge.

A Marathi Missionary's Order of the Day

"The order of my day's work out here has been to start just about sunrise for one of the villages occupied by us. Most of them are about three or four miles from this center (Camp Shahali Pimpri), although two of them are almost eight miles. At each place I inspect the school and see what the teacher has been doing, look over the school building and the teacher's house, so as to understand about repairs. Then I hold a service. This is varied. Sometimes it will be almost entirely for Christians, and then again there will be more Hindus and Mohammedans than Christians. One has to be ready for either opportunity.

"In Dahigaon, for instance, I went not expecting that there would be any Hindus present, or at least if there were they would be very scattering. To my surprise there were a whole lot of village peoples—Marvadis, Mohammedans, and Hindus—who came over just as the service was starting. Dahigaon is a village where we have had a great deal of opposition, and it was a surprise indeed to see the village people look and come over into the despised Maharvada. That was a large gathering for these times. I suppose we had nearly 150 out.

"When I began work in the Vadala region the only school was at Pimpri—right here where my camp is—and I suppose there may have been thirty or forty Christians in all. Now we have eight schools around Pimpri as a center, and I suppose there are as many as 500 in the Christian community. After the service I meet the people for a little talk over their difficulties and needs, and then come back to camp for my breakfast. After that I see people for a little while, and keep on seeing them at different times during the day."

Edward Fairbank (Vadala).

From Pasumalai, India

"I cannot conceive of the Congregational churches in America refusing to take part in a larger measure in the work here, if they could really see the great opportunities that we have before us and if they could realize the tremendous national awakening that is taking place in India. It has been repeatedly said that this or that class must be won at this or that time or be lost to the Christian cause, but it is certainly true now that India is in a flux and that something must be done at once to save whole communities to the Christian cause.

"During the last three years there has been a tremendous growth in caste conferences and in attempts of the higher communities in Hinduism to save the lower classes to that faith. Even the sweepers in some of the districts are organized along caste lines and are holding public meetings to which prominent Hindus come urging them to educate their children, to build temples, and to elevate their caste within Hinduism.

"If the sixty millions of the outcaste of India are to be won to Christ, it must be done quickly or there will be such a reconstruction of Hinduism that they will lose the desire and the impulse of seeking social and educational advance through Christianity."

Rev. J. J. Banninga, D.D.

THE CHRONICLE

Arrivals in this Country

September 18. In New York, Mr. Winfield Q. Swart, term worker from Ahmednagar, India.

October 2. In New York, Mr. and Mrs. Arlen R. Mather, of Mt. Silinda, Rhodesia, South Africa Mission.

October 2. In New York, Mrs. James P. McNaughton, of Constantinople, Turkey.

Arrivals on the Field

August 21. In Kobe, Japan, Miss Florella F. Pedley, joining for three years' service in Kobe.

August 22. In Bombay, Miss Maud Taylor, R.N., *en route* for Wai, Marathi Mission.

August 28. In Kobe, Japan, Miss Stella M. Graves and Miss Mabel L. Field, for term service.

September —. In Kyoto, Japan, Mr. Stewart B. Nichols, for term service in Doshisha; and Miss Gladys Ramsey, *fiancée* of Mr. Leeds Gulick, of Kyoto.

September 6. In Peking, Rev. and Mrs. Harold S. Matthews, joining the North China Mission. Miss Katharine P. Crane, of Peking, returning from furlough.

September 8. In Samokov, Bulgaria, Rev. and Mrs. Leroy F. Ostrander and Miss Edith L. Douglass.

September 26. In Constantinople, Dr. Ruth A. Parmelee, rejoining the Turkey Missions.

October 6. In Constantinople, Dr. and Mrs. W. F. Dodd, joining the Turkey Missions.

Marriages

September 6. In Karuizawa, Japan, Mr. Leeds Gulick, of Kyoto, and Miss Gladys Ramsey, joining the mission.

Births

July 5. In Gogoyo, Rhodesia, to Rev. and Mrs. Frank T. Meacham, a daughter, Charlotte Vander Pyl.

August 20. In Sachikela, Cuma, Angola, West Africa, to Mr. and Mrs. Merlin Ennis, a son, John Logan.

October 1. In Vaddukoddai, Ceylon, to Mr. and Mrs. Carl W. Phelps, a daughter, Ruth Virginia.

Deaths

September 25. In Glendale, Cal., Louise Ann Seaver, wife of Rev. Henry T. Whitney, aged 74 years. Mrs. Whitney was a native of Sterling, Mass., was educated in Bolton, and married to Mr. Whitney in Fitchburg in 1876. With her husband she reached Shaowu, China, in January, 1878, where Mr. and Mrs. Whitney and Dr. and Mrs. Walker worked together for many years. Mrs. Whitney's latest return from China was in 1910, the latter part of her life having been spent in California.

October 17. In Madura, India, of heart failure, Rev. William M. Zumbro. (For further notice see December issue.)

* * *

News has come from members of the Rhodesia Mission of the death of Rev. Francis W. Bates, a member of the Board's mission to Africa from 1888 until 1905, when he was released from service. Mr. Bates was born September 7, 1857; was a graduate of Doane College and of Oberlin Theological Seminary. At a meeting in July, 1922, the members of the Rhodesia Mission, European residents of Melsetter District, and members of the native community united in forwarding to the Prudential Committee of the Board a resolution expressing high appreciation of Mr. Bates's work and life and heartfelt sympathy with his family and friends in their bereavement.

Who's Who in Turkey Today

MacLachlan, Rev. Alexander, D.D., is president of International College, Smyrna. He is a Britisher and also a good Presbyterian brother. He was born in Canada and educated for the most part in Canada, though spending three years at Union Seminary. He went to Turkey in November, 1890.

Dr. MacLachlan writes from Malta, where he has been recuperating from severe handling at Smyrna when the Turks took the city. He wants to go back to Smyrna as soon as he recovers. He believes that there is a future for his college; even though many have felt that he would become disheartened to see all the work of his lifetime come to nought. But he takes a different viewpoint. His own liking for the Turk, his many friends among Turkish officials, and his desire to be of service to the Turkish government and Turkish people—these combine to make him certain that there is a place yet for him as president of International College. He writes: "Unless England and Turkey go to war—

a very doubtful contingency in my opinion —I hope to be back at my post within one month. I have been making steady progress toward complete recovery."

Dr. MacLachlan was saved by a young Turkish cavalry officer from the Bashi Bazouks who were looting buildings at the college.

Reed, Rev. Cass A., ed.d., son-in-law of President MacLachlan, is dean of International College, Smyrna. He graduated from Pomona College in 1906, got his b.d. from Union Seminary, and an a.m. from Columbia in 1911. He was given the degree of Doctor of Education by Harvard last year.

Dean Reed was in charge of the college when the Turks returned to Smyrna, and is now in Smyrna with those boys that have been saved, and is helping in the relief work. He wrote September 3, before the Turks arrived: "Do not be discouraged if things look dark, for behind are the glories of the sun of righteousness. If new conditions demand new means, we hope to be ready for them." On September 21, while in Salonica with some orphan boys, he wrote: "We think much of our friends, and are sorry they must be so solicitous for us. We hope to open the college, but it will be under very changed conditions. God has sustained, and will do so. Our only fear is for the health of some under the heaviest strain."

Birge, John Kingsley, professor of Turkish history, International College, Smyrna, was born in Bristol, Conn., March 4, 1888. He received his education at Yale and Hartford; went to the field in 1914, and has been particularly aggressive in everything that had to do with the uplift of the Turk. He was the founder of an American-Turkish club that was doing a flourishing business when the Greeks left the city. He is now busy in relief work and in the care of the boys left at International College. He is said to have remarked after the burning of the city, "It has been a week of perfect hell;" and we can well imagine this to be true. All day long the missionaries were obliged to harden their hearts to appeals from personal friends among Greeks and Armenians, and from students, whom they could not help. This was even harder than seeing the city destroyed.

Caldwell, Mr. Samuel L., has been on the faculty staff at International College, Smyrna, since 1903. He is a Southerner by birth, North Carolina owning him as a native son. He was educated at Charlotte College. We understand that he too is busy with the boys at Smyrna, and engaged in all sorts of relief work. He is supported by the First Congregational Church of Northfield, Minn.

Lawrence, Mr. Caleb W., who has been a professor at International College since its establishment, is now at Smyrna helping in relief work; in fact, we understand that he is at the head of the local relief association. He has been of great help to the college at all times, being particularly serviceable along business lines. Mr. Lawrence is a Canadian by birth; a graduate of Queen's University; he also took post-graduate studies at Harvard. The church supporting him is the Congregational, of Melrose, Mass. He rejoices in seven children, all living. Mrs. Lawrence is on her way to this country, we understand.

Moremen, Mr. T. Raymond, has been an instructor at International College for a year. He is a graduate of Pomona College, and represents that institution at Smyrna. He was given charge of some 250 orphans turned over to the college when the Greeks left the city. The Turks tried to take the orphans into the interior. Mr. Moremen is said to have told them that if the boys were taken away, an American would go with them. Mr. Moremen stood by them alone under very trying conditions, until he was able to get them aboard a boat bound for Salonica. We understand that he is now at Salonica taking care of the orphans. Dr. MacLachlan, in referring to him, said: "Moremen has certainly played the man. I am proud to have such a man on our staff."

Goodsell, Rev. Fred F., Constantinople. President of the School of Religion, a graduate of the University of California, Hartford Theological Seminary, studied at Universities of Marburg and Berlin.

Mr. Goodsell, though having his suit case packed ready for any emergency, wants us to believe that the work must somehow go on. "These years are critical years in the history of our mission in Turkey," he writes. "I earnestly hope that we shall be able, as a missionary body, to meet the situation with triumph and faith. Do not allow financial depression or political uncertainties to cloud your vision and faith."

FOREWORD

UNDERSTANDING that Shantung is to be formally returned to China by Japan about the time these words are read, we have naturally given China the center of the stage in this number.

We endeavor, at the same time, to keep our readers in touch with Turkey, Greece, and with the Near East in general, in view of the Lausanne Conference that opens as we go to press.

We have also given much space to the story of the Boards in the meeting at Evanston. We could not do justice to the message of that meeting, but we hope that enough is given to suggest the scope and power of the sessions.

We draw special attention to the financial statement regarding the "Crucial Year, 1923."

Though this is the last number of the *Missionary Herald* as a distinctive organ of the American Board, we prefer not to perform any funeral rites; rather do we seek to impress upon the minds of our readers the fact that "the best is yet to be;" that the service rendered by the *Herald* in the century that has closed is but the beginning of a long and, as we pray, increasingly effective presentation of the story of the Kingdom's Progress.

A BAND OF TURKISH "IRREGULARS" COMING INTO A VILLAGE